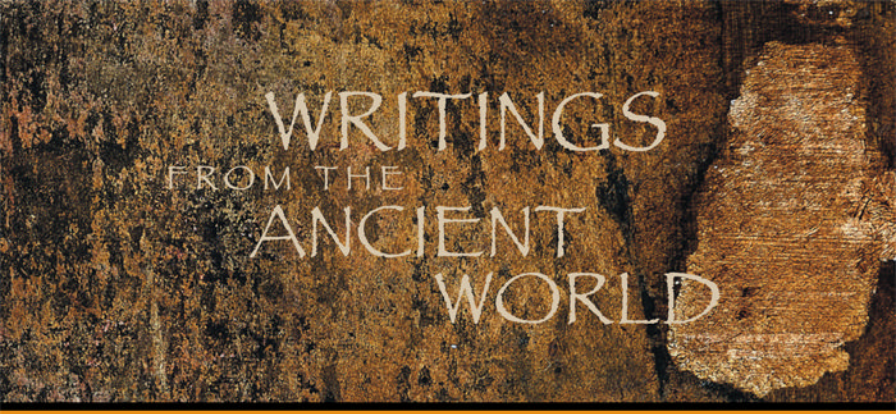

The Ancient Egyptian Pyramid Texts

Second Edition

James P. Allen

THE ANCIENT EGYPTIAN PYRAMID TEXTS

Second Edition

Society of Biblical Literature

Writings from the Ancient World

Theodore J. Lewis, General Editor

Associate Editors

Daniel Fleming
Theo van den Hout
Martti Nissinen
William Schniedewind
Mark S. Smith
Emily Teeter
Terry Wilfong

Number 38
The Ancient Egyptian Pyramid Texts
Second Edition
Volume Editor: Peter Der Manuelian

THE ANCIENT EGYPTIAN PYRAMID TEXTS

Second Edition

James P. Allen

SBL Press
Atlanta, Georgia

THE ANCIENT EGYPTIAN PYRAMID TEXTS

Second Edition

Copyright 2015 by SBL Press

All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by means of any information storage or retrieval system, except as may be expressly permitted by the 1976 Copyright Act or in writing from the publisher. Requests for permission should be addressed in writing to the Rights and Permissions Office, SBL Press 825 Houston Mill Road, Atlanta, GA 30329 USA.

Library of Congress Cataloging-in-Publication Data

Pyramid texts. English.
The ancient Egyptian pyramid texts / [translated] by James P. Allen. — Second edition.
pages cm. — (Writings from the ancient world ; number 38)
ISBN 978-1-62837-115-4 (hardcover binding : alk. paper) — ISBN 978-1-62837-114-7 (paper binding : alk. paper) — ISBN 978-1-62837-116-1 (electronic format)
1. Incantations, Egyptian—Translations into English. 2. Future life.
I. Allen, James P., 1945- II. Title.
BL2430.P9713 2015
299'.3138—dc23

2014047264

Printed on acid-free, recycled paper conforming to ANSI/NISO Z39.48-1992 (R1997) and ISO 9706:1994 standards for paper permanence.

Contents

Series Editor's Foreword ix

Preface xi

Introduction 1
- Spell Numbers 3
- Editorial History 4
- Genres of Pyramid Texts 6
- The Function of the Pyramid Texts 7
- The World of the Pyramid Texts 9
- A Note on Translation 13
- Notes 14

I. The Pyramid Texts of Unis 17
- Spells for Protection of the Mummy 19
- The Offering Ritual 21
- Response to the Offering Ritual 32
- The Resurrection Ritual 34
- Spells for Emerging from the Duat 45
- Spells for Passing through the Akhet 47
- Spells for the Spirit's Rebirth 54
- Spells for Leaving the Akhet 59
- Spells for Entering the Sky 63
- Notes 65

II. The Pyramid Texts of Teti 69
- Spells for Entering the Womb of Nut 70
- The Offering Ritual 74
- The Insignia Ritual 75
- Response to the Offering Ritual 78

The Resurrection Ritual 80
Spells for Leaving the Duat 80
Spells for Entering the Akhet 83
Spells for Passing through the Akhet 88
A Morning Ritual 88
Spells for the Spirit's Rebirth 91
Spells for Leaving the Akhet 97
Spells for Entering the Sky 98
Notes 98

III. The Pyramid Texts of Pepi I 101
Spells for the Sarcophagus 104
The Offering Ritual 115
The Insignia Ritual 117
The Resurrection Ritual 119
Spells for Leaving the Duat 122
Spells for Proceeding to the Akhet 126
Spells for Entering the Akhet 128
Spells for Passing through the Akhet 139
A Morning Ritual 146
Spells for the Spirit's Rebirth 147
Spells for Proceeding to the End of the Akhet 153
Spells for Passing from the Akhet to the Sky 156
Spells for Opening the Door of the Sky 173
Spells for Entering and Leaving the Tomb 177
Spells for Emerging into the Sky 200
Spells for Daily Life and Protection 201
Notes 204

IV. The Pyramid Texts of Merenre 209
Spells for the Sarcophagus 212
The Burial Chamber Rituals 216
At the Gate of the Akhet 218
Spells for Opening the Door to the Akhet 220
Spells for Entering and Proceeding through the Akhet 221
A Morning Ritual 222
Spells for the Spirit's Rebirth 223
Spells for Proceeding to the End of the Akhet 223
Spells for Leaving the Akhet 224
Spells for Proceeding toward the Sky 224

Spells for Joining the Gods 237
Spells for Appearing at Dawn 229
Fragments 233
Notes 233

V. The Pyramid Texts of Pepi II 235
Spells for the Sarcophagus 238
The Insignia and Offering Rituals 248
The Resurrection Ritual 261
At the Gate of the Akhet 264
The Morning Ritual 271
Spells for Leaving the Duat 269
Spells for Entering the Akhet 274
Spells for Crossing the Akhet 277
Spells for the Spirit's Rebirth 278
Spells for Approaching the Sky 283
Spells for Leaving the Akhet 290
Spells for Proceeding toward the Sky 291
Spells for Joining the Gods 292
Spells for Appearing at Dawn 292
Fragments 296
Notes 297

VI. The Pyramid Texts of Queen Neith 301
Spells for the Sarcophagus 304
The Insignia and Offering Rituals 306
The Resurrection Ritual 313
Spells for Passing through the Akhet 318
Spells for the Spirit's Rebirth 319
Spells for Ascending to the Sky 322
Spells for Entering the Sky 322
Notes 323

VII. Pyramid Texts of Other Queens 325

Variants 329

Glossary 349

Bibliography 369

Index of Spells 375

ILLUSTRATIONS

Fig. 1. Plan of the Substructure in the Pyramid of Pepi I 10
Fig. 2. West End of Pepi I's Sarcophagus Chamber 102
Fig. 3. East Wall of Merenre's Sarcophagus Chamber 210
Fig 4. North Wall of Pepi II's Sarcophagus Chamber, East End 236
Fig. 5. East Wall of Pepi II's Sarcophagus Chamber 236
Fig. 6. North Wall of Neith's Sarcophagus Chamber, East End 303

Series Editor's Foreword

WRITINGS FROM THE ANCIENT WORLD is designed to provide up-to-date, readable English translations of writings recovered from the ancient Near East.

The series is intended to serve the interests of general readers, students, and educators who wish to explore the ancient Near Eastern roots of Western civilization or to compare these earliest written expressions of human thought and activity with writings from other parts of the world. It should also be useful to scholars in the humanities or social sciences who need clear, reliable translations of ancient Near Eastern materials for comparative purposes. Specialists in particular areas of the ancient Near East who need access to texts in the scripts and languages of other areas will also find these translations helpful. Given the wide range of materials translated in the series, different volumes will appeal to different interests. However, these translations make available to all readers of English the world's earliest traditions as well as valuable sources of information on daily life, history, religion, and the like in the preclassical world.

The translators of the various volumes in this series are specialists in the particular languages and have based their work on the original sources and the most recent research. In their translations they attempt to convey as much as possible of the original texts in fluent, current English. In the introductions, notes, glossaries, maps, and chronological tables, they aim to provide the essential information for an appreciation of these ancient documents.

Covering the period from the invention of writing (by 3000 B.C.E.) down to the conquests of Alexander the Great (ca. 330 B.C.E.), the ancient Near East comprised northeast Africa and southwest Asia. The cultures represented within these limits include especially Egyptian, Sumerian, Babylonian, Assyrian, Hittite, Ugaritic, Aramean, Phoenician, and Israelite.

It is hoped that Writings from the Ancient World will eventually produce translations of most of the many different genres attested in these cultures: letters (official and private), myths, diplomatic documents, hymns, law collections, monumental inscriptions, tales, and administrative records, to mention but a few.

The Society of Biblical Literature provided significant funding for the Writings from the Ancient World series. In addition, authors have benefited from working in research collections in their respective institutions and beyond. Were it not for such support, the arduous tasks of preparation, translation, editing, and publication could not have been accomplished or even undertaken. It is the hope of all who have worked on these texts or supported this work that Writings from the Ancient World will open up new horizons and deepen the humanity of all who read these volumes.

Theodore J. Lewis
Johns Hopkins University

Preface

THIS BOOK introduces three major changes from the first edition, which appeared a decade ago.

The first of these has to do with the numbering of individual spells. As in the first edition, translations of the Pyramid Texts from the major pyramids of the Fifth and Sixth Dynasty kings and their queens are presented here in the order in which they were probably intended to be read, pyramid by pyramid. To reflect that order, the spells in each pyramid were numbered sequentially in the first edition, rather than by the spell (PT) numbers most familiar to Egyptologists, first assigned to them by Kurt Sethe, editor of the first concordance of the texts, and subsequent scholars. In retrospect, that decision has proved ill-advised, introducing yet another layer of complexity in a system already overburdened by complexity (see the Introduction, p. 3). This edition reverts to PT numbers: thus, for example, PT 213 is now numbered as such in each pyramid, rather than as W 146, T 168, P 255, M 184, N 323, and Nt 228.

Secondly, this edition is based on a new concordance of all the available texts from the nine Fifth and Sixth-Dynasty pyramids so far published, which appeared in 2013 (freely available online: see the Bibliography). This concordance unites the disparate numbering systems of Sethe, T. G. Allen, Faulkner, and the Mission Archéologique Française de Saqqâra (MAFS) into a single system that preserves Sethe's PT numbers, supplemented by letters where Sethe's number has proved to belong to more than one spell (e.g., PT 665A–D) and by additional numbers for spells not known to Sethe (PT ⋆704–⋆806). It has also revealed a few new identifications and spell divisions different from those in the first edition.

Thirdly, our understanding of Old Egyptian grammar has undergone some significant changes in the decade since the first edition appeared. In

place of the somewhat rigid tense-based renderings of some forms and constructions in the first edition, the translations presented here reflect, insofar as possible, both the primarily atemporal nature of the Old Egyptian verbal system and the timeless sentiments that many of the statements conveyed to their original authors and readers.

A number of other changes have been made as well. Spells originally composed in the first person are translated as such rather than from their third or second-person redactions in the pyramids themselves. Spells in a particular pyramid that are not translated are referenced to the pyramid and page in which the translation appears, and textual variants are translated by spell number rather than pyramid by pyramid.

I hope that these changes will make this edition not only easier to use but also more representative of the letter and spirit of the ancient Egyptian Pyramid Texts.

Providence, RI, 2014

Introduction

At the end of the Old Kingdom, the interior walls of ancient Egyptian pyramids were inscribed with a series of ritual and magic spells, known to modern scholarship as the Pyramid Texts. These inscriptions constitute the oldest body of Egyptian religious writings; usually literary in form and language, they are also the oldest representatives of Egyptian literature. In both respects, the Pyramid Texts are primary sources for the history of ancient Egyptian thought and its relationship to that of the biblical world.

To date, Pyramid Texts have been found in the tombs of eleven kings and queens at Saqqara, the necropolis of the capital city, Memphis:

Unis (Dynasty V, ca. 2353–2323 B.C.)
Teti (Dynasty VI, ca. 2323–2291 B.C.)
Pepi I (Dynasty VI, ca. 2289–2255 B.C.)
Ankhenes-Pepi II, wife of Pepi I
Behenu, wife of Pepi I or II
Merenre (Dynasty VI, ca. 2255–2246 B.C.)
Pepi II (Dynasty VI, ca. 2246–2152 B.C.)
Neith, wife of Pepi II
Iput II, wife of Pepi II
Wedjebetni, wife of Pepi II
Ibi (Dynasty VIII, ca. 2109–2107 B.C.).

After the end of the Old Kingdom, if not earlier, copies of Pyramid Texts were also inscribed on tombs, sarcophagi, coffins, canopic chests, papyri, stelae, and other funerary monuments of nonroyal Egyptians, along with new or revised texts known as the Coffin Texts.[1] In the New Kingdom and later, some Pyramid Texts were incorporated into newer funerary compositions

such as the Mouth-Opening Ritual and the Book of the Dead, and the texts continued to be used until the end of pharaonic civilization.

The Pyramid Texts were first discovered in 1880 and have been the subject of ongoing study and excavation ever since, with new finds as recently as 2010 (the texts of Behenu). Most of the texts of Unis, Teti, Pepi I, Merenre, and Pepi II were first published by their discoverer, Gaston Maspero. A concordance of these five corpora, prepared by Kurt Sethe, appeared in 1908. At that time, only Unis's texts were known in their entirety; the subterranean chambers of the other four kings' pyramids had yet to be completely cleared of debris, and many of their inscribed walls existed largely as fragments in unexcavated rubble. In the first half of the last century, French expeditions led by Gustave Jéquier cleared Pepi II's chambers, excavated four newly discovered pyramids with Pyramid Texts (those of the king's wives Neith, Iput II, and Wedjebetni, and that of the pharaoh Ibi), and eventually published the complete corpus of texts from each of these five pyramids. Since 1958, expeditions under the direction of Jean-Philippe Lauer, Jean Sainte Fare Garnot, and Jean Leclant have worked at clearing and restoring the remaining Old Kingdom pyramids of Teti, Pepi I, and Merenre. The complete publication of Pepi I's Pyramid Texts appeared in 2001; those of Teti, Merenre, and the newly discovered texts of Ankhenes-Pepi II and Behenu are currently in preparation. A new concordance of all texts available in 2013 has also published and is used as the basis of the translations in this book (Allen 2013).

An English translation of the Pyramid Texts was published by Samuel B. Mercer in 1952, based on Sethe's edition; another of Unis's texts alone by Alexandre Piankoff in 1968; and a third by Raymond O. Faulkner in 1969, incorporating the texts of Pepi II and Neith published by Jéquier. Though useful in many respects, each of these has its disadvantages. Since the appearance of Faulkner's translation, Egyptology has made considerable advances in understanding both the language and the religious background of the texts, in some cases leading to significantly different interpretations, and the recent publication of Pepi I's complete corpus has added substantially to the genre. Though many of the Pyramid Texts are repeated in each pyramid, research has also shown that each corpus was conceived as a unit, with the texts meant to be read from wall to wall in a specific order. Of the three English translations, only Piankoff's reflects this feature, though it has misunderstood the sequence. The other two present the texts in the artificial order of their publication in Sethe's edition, which conceals both the sequentiality of each corpus and the relationship between the texts and the walls on which they were inscribed.

The present work is intended to rectify these shortcomings. It includes translations of the Pyramid Texts found in the pyramids of Unis, Teti, Pepi I, Merenre, Pepi II, and Neith, each corpus in the order in which current research indicates it was most likely meant to be read. Four of these sources have been completely published and are presented here in their entirety; those of Teti and Merenre, still awaiting full publication, are presented here as completely as the current state of publication allows.

The texts of the other queens' pyramids exist mostly as a collection of fragments; a few of the more substantial, not found in other pyramids, are also translated in this book after the texts of Queen Neith. Ibi's texts, although better preserved, are not included, because they stand apart from the main Old Kingdom tradition represented by the Pyramid Texts of his predecessors. To keep the volume to a reasonable size, the texts found in more than one pyramid have usually been limited to a single translation. In such cases the earliest and most completely preserved copy has generally been translated. Subsequent instances of the same text are referenced to this primary translation; major textual variants are recorded in an appendix. In a few instances the number or character of the variants has been deemed substantial enough to warrant a separate translation. These exigencies aside, I hope that this new translation will make it possible for the interested reader to appreciate better not only the content of the texts but also the spatial and sequential relationships intended by their creators.

Spell Numbers

The Pyramid Texts of the Old Kingdom are inscribed mostly in vertical columns on the interior walls of each pyramid.[2] They are divided into spells: units of varying length, from a few words to several hundred, each usually preceded by a monogram for the direction *ḏd-mdw* "Recitation" and marked at the end by a sign taken from the hieroglyph for *ḫwt* "chapter" or "section" (literally, "enclosure").

The sporadic history of the discovery and publication of the Pyramid Texts has had an unfortunate side-effect in the conventions used to refer to these spells. Sethe numbered the spells known at the time of his publication sequentially, beginning with Unis's texts and appending those of Teti, Pepi I, Merenre, and Pepi II, mostly in chronological order.[3] He also subdivided each spell into phrases, numbered sequentially for the entire corpus. The individual spells of Sethe's edition are thus cited by two sets of numbers, referring to spells (PT 1–714) and phrases (Pyr. or §§ 1a to 2217b): for instance, PT 511, subdivided into Pyr. 1149a–1161c. In a few cases these spell numbers reflect

the order in which the spells were meant to be read: for example, PT 108–171, which are sequential in each corpus. In almost no instance, however, do they indicate the true position of the spell in the sequence of an individual pyramid: thus, the first spell in Unis's corpus is Sethe's PT 226.

Jéquier's publication of the texts of Pepi II and Neith added considerably more material to the corpus of Pyramid Texts. In some cases the new texts revealed that a fragmentary sequence from one pyramid to which Sethe had assigned a single spell number actually consisted of several spells. To preserve Sethe's numbering system, the new divisions were assigned supplemental letters (e.g., PT 658A–B)—though not, unfortunately, uniformly by all scholars.[4] Others of the new texts did not correspond to any of the spells numbered by Sethe; a few of these were discovered to be copies of spells previously known only from the later Coffin Texts.[5]

Subsequent research and the new publication of Pepi I's complete corpus has revealed the need for yet further modification of Sethe's numbering system. These are incorporated in the new concordance (Allen 2013). Sethe's spell numbers have been retained, augmented where necessary by letters (e.g., PT 658A–B) and supplemental numbers (PT ⋆704–⋆806). Sethe's paragraph numbers have been replaced by a new system in which the lines of each spell are numbered sequentially only within each spell: thus, for example, Pyr. 142a–c is now PT 215.8–10.

As noted in the Preface, the previous edition of this book assigned new sequential numbers to the spells in each pyramid: for example, W 1–18 for PT 226–43. In retrospect, that practice introduced an unnecessary layer of complexity to the numbering system and has therefore been abandoned here: each spell in the translations below is given its PT number.

EDITORIAL HISTORY

Although they are first attested in the pyramid of Unis, most of the Pyramid Texts are undoubtedly older. With few exceptions, their grammar is that of a stage of the language older than that which began to appear in secular inscriptions at least fifty years earlier, and the architecture of the pyramid chambers that they reflect (see below) came into use at the end of the Fourth Dynasty, more than a hundred years before Unis's time. Some of the texts also reflect burial practices that are even older, in earthen graves beneath tombs built of mudbrick. Newer spells that first appear in the later pyramids, however, incorporate features of the contemporary language.

Overall, the Pyramid Texts give the impression of a corpus that had been in use for some time before it was inscribed in Unis's pyramid and one that

was continually revised and amplified during the reigns of his successors. The process went on after the end of the Sixth Dynasty, in the Eighth-Dynasty corpus of Ibi and that prepared for the burial of the Ninth-Dynasty king Wahkare Khety (ca. 2030 B.C.).[6] The Coffin Texts of the Middle Kingdom incorporate copies and revisions of some Pyramid Texts, and are mostly a continuation of the older tradition rather than a distinct corpus.

Although the Pyramid Texts of the Old Kingdom were inscribed only in royal tombs, the texts themselves give evidence of a less exclusive use. Many of them were originally in the first person, meant to be spoken by the deceased's spirit and thus not restricted to a particular individual. Those addressed to the deceased by name occasionally preserve indications of a generic original, with directions to the celebrant indicating where the deceased's name was to be inserted.[7] A few spells from the kings' pyramids also seem to make reference to the deceased as someone other than the king himself.[8]

Occasional mistakes in the use of some hieroglyphic signs indicate that the master from which the texts were transcribed to the pyramid walls was a document written in a semi-cursive script—in line with the comments of the preceding paragraph, probably a manuscript that was not specific to any one individual. The inscriptions in the pyramids of Unis and Pepi I, which have been studied in detail, show traces of editorial revision after the texts were first carved—in the case of Pepi I, even amounting to revision of entire sections of a wall.

Most of the editorial revisions have to do with the replacement of an original first-person pronoun by the deceased's name or a third-person referent, thus "personalizing" the texts for each pyramid. In some cases these changes took place after the original version was carved and are visible on the wall; in others, the original first person can be deduced from pronouns overlooked by the editor, from grammatical constructions left unemended, from variant uses of the deceased's name and a third-person pronoun in different copies, or from consistent reference to the deceased in the third person in a single spell or group of spells.[9] In translating such spells, an argument can be made both for rendering the final third-person version and for reconstructing the original first person. The previous edition of this book adopted the first of these methods; in this edition, the second is used (except where the first-person original has been redacted to the second person for ritual use), because it reflects better the original sense of the texts.

GENRES OF PYRAMID TEXTS

Pyramid Texts are of two kinds, ritual and personal. The spells that address the deceased in the second person are ritual in nature. Originally recited by a lector priest in the role of the deceased's son during rites that probably took place at the funeral, they were carved on the walls of the pyramid's chambers to ensure their ongoing effectiveness. The Pyramid Texts contain two major groups of such spells: the Offering and Insignia Rituals, and the Resurrection Ritual.

The Offering and Insignia Rituals are always associated with the north wall of the burial chamber. Perhaps originally distinct, they are generally combined into a single ritual in the pyramids. The Offering Ritual accompanied preparations for and the presentation of a great meal, beginning with a libation, cleansing with incense and salt-water, and the "Opening of the Mouth," in which the deceased's ability to partake of nourishment was ritually restored. In the Insignia Ritual, items of dress and regalia were offered to a statue of the deceased, which was then presented to the gods in procession. The two rituals generally end with a common formal "Reversion of Offerings" to the deceased and the smashing of the ritual vessels.

Both rituals consist mostly of short spells recited during the presentation of an offering and generally accompanied by a subscript indicating the object presented. The spells often incorporate a word-play with the name of the offering, which cannot always be rendered in translation: for example, "Osiris Unis, accept Horus's eye, which you should embrace" (PT 128), where the qualification *zḫnt.k* "which you should embrace" reflects the presentation of *zḫnw* "kidneys." The offering is usually called "Horus's eye," referring to the mythical struggle in which the eye of the god Horus was torn out by his opponent, Seth, and later restored. Originally an explanation of the daily disappearance and reappearance of the sun, "Horus's eye" became a symbol of permanent soundness and was evidently adopted in rituals to signify the eternal viability of the offering.

The Resurrection Ritual occupies the south wall of the burial chamber. It consists of longer spells designed to release the deceased's spirit from its attachment to the body and the earth and to send it on its daily journey to join the gods. The title of this rite in a Middle Kingdom copy indicates that it was performed after the offering rituals.[10]

The west end of the burial chamber in the pyramids of Unis's successors (as well as the sarcophagus itself in the pyramid of Teti) is inscribed with a third series of ritual texts designed to commend the deceased's body, identified with the god Osiris, to the sky-goddess Nut, mother of Osiris, who is identified with the sarcophagus. A fourth ritual, addressed to a statue of the

deceased, appears on the south wall of Pepi I's vestibule. Other ritual spells are found throughout the pyramid, often on east walls, and in many cases, walls outside the burial chamber in pyramids after Unis insert ritual sequences between personal ones. Some of these include spells that first appear as personal but have later been ritualized by changing the first person to second.

The other spells of the Pyramid Texts are personal rather than ritual in nature. These allowed the deceased's spirit to find its way safely out of the tomb each morning and exist during the day in the company of the gods. Most, if not all, were originally composed in the first person, to be addressed to the gods by the spirit itself. Ritual spells can also be converted to personal ones, by changing the second person to first (and subsequently, third).

A subset of the personal spells is directed against inimical forces, particularly snakes and worms, that could harm the deceased's body or the contents of the tomb. In all of the pyramids such spells appear on the east wall of the antechamber, above the serdab; in the pyramid of Unis they are also inscribed on the west wall of the burial chamber, above the sarcophagus. Their language is often obscure, even impenetrable. Translations are offered for all of these spells in the present volume, though without a great deal of confidence in their accuracy.

The Function of the Pyramid Texts

The Pyramid Texts are largely concerned with the deceased's relationship to two gods, Osiris and the Sun.[11] Egyptologists once considered these two themes as independent views of the afterlife that had become fused in the Pyramid Texts, but more recent research has shown that both belong to a single concept of the deceased's eternal existence after death—a view of the afterlife that remained remarkably consistent throughout ancient Egyptian history.

The ancient Egyptians believed that each human being consists of three basic parts: the physical body and two nonmaterial elements known as the ka and the ba. The ka is an individual's life force, the element that makes the difference between a living body and a dead one; each person's ka ultimately came from the creator and returned to the gods at death. The ba is comparable to the Western notion of the soul or personality, the feature that makes each person a unique individual, apart from the physical element of the body.

At death, the ka separated from the body. In order for an individual to survive as a spirit in the afterlife, the ba had to be reunited with its ka, its life force: in the Pyramid Texts and elsewhere, the deceased are called "those who have gone to their kas." In its social relationships with the gods, the

other deceased, and the living, the resultant spiritual entity was often known as an akh: literally, an "effective" being. No longer subject to the entropy of a physical body or the limitations of physical existence, the reanimated ba was capable of living eternally, not merely on earth but also in the larger cosmic plane inhabited by the gods. If the ba could not reunite with its ka, it continued to exist but was no longer "alive": in contrast to the akhs, such beings were regarded as "the dead."

The function of the Pyramid Texts, in common with all ancient Egyptian funerary literature, was to enable the deceased's ba to reunite with its ka and to become an akh; in Egyptian, such texts were known as *s3ḫw*: literally, "akh-makers" or "akhifiers." Two forces played a key role in this transition, incorporated by the Egyptians in two gods, the Sun and Osiris. The Sun was the original and daily source of all life: his appearance at the creation and at every sunrise thereafter made life possible in the world. Newly born at dawn, he was often called *ḫprr* "Beetle" by analogy to the verb *ḫpr* "come into existence" or "evolve"; from the latter root he was also known as *ḫprj* "Evolver." Ruling over the universe by day, the Sun was identified with Horus, the god of kingship; at sunset he was seen as Atum, the oldest of all the gods. The Sun's daily movement through the sky was viewed as a journey from birth to death, and his rebirth at dawn was made possible through Osiris, the force of new life.

Osiris represents the Egyptians' explanation of the force through which one generation of living beings produces the next. His life-giving power existed in the floodwaters of the annual inundation, which brought renewed vitality to Egypt's agricultural land; in the germination of seeds into living plants; in the growth of an egg or fetus into a living being; and in the Sun's daily rebirth. Though manifest in all these phenomena, Osiris himself was envisioned as a mummy lying in the depths of the netherworld, the region through which the sun was thought to pass at night. In the middle of the night the Sun merged with Osiris's body; through this union, the Sun received the power of new life while Osiris was reborn in the Sun.

This vision of daily death and rebirth lay behind the ancient Egyptian concept of the afterlife. Like the Sun, each person's ba was seen as passing through the night of death before coming to life again with the sunrise. As with the Sun, this daily rebirth was made possible through union with Osiris: while the Sun merged with the mummy of Osiris in the netherworld, the ba merged with its individualized Osiris, its mummified body lying in the tomb, and through that union was reunited with its ka and became capable of renewed life.

The concept of the afterlife in the Pyramid Texts is thus one of a daily journey from death to life, and the texts themselves were meant to ensure the success of this journey. The offering spells provided a source for the individual's life force, the ka: the sustenance derived from food and drink was recognized as a manifestation of the ka; one word for such sustenance, *k3w*, is an abstract formed from the word *k3* "ka." The oils, eyepaint, clothing, and regalia that were presented allowed the spirit to live as a proper member of the society of the afterlife. The Resurrection Ritual served to release the ba from its attachment to the mummified body, and the personal spells gave it the means to overcome the hazards of the nightly journey to rebirth and to join the gods in new life.

The World of the Pyramid Texts

Since it was predicated on the Sun's daily cycle of death and rebirth, the deceased's own afterlife was envisioned as a journey in company with the Sun. The Egyptians understood the solar circuit as a circumnavigation of the world by boat. They saw the world itself as a finite space bounded by land and sky; these two elements were personified respectively as the god Geb and the goddess Nut, whose genders reflect the Egyptian words for "land" (masculine *t3*) and "sky" (feminine *pt*). This world was thought to exist within an infinite ocean, called Nu ("Waters"), which was kept from engulfing the earth by the atmosphere, incorporated in the god Shu, whose name means both "void" and "dry." The sky was seen as the surface of the cosmic ocean where it met the atmosphere, and the sun's daily journey through the sky therefore required a boat, known as the Dayboat.

The sun's apparent path across the sky throughout the year follows a 12-degree-wide arc from east to west, known as the ecliptic: the Egyptians saw this as a distinct feature of the sky, which they called the Winding Canal. The region of the sky to its south was known as the Field of Reeds and that to its north as the Field of Rest or Field of Offerings. These names reflect the Egyptians' experience of their own country, where the marshes of the Delta gradually gave way to the Mediterranean Sea. Features within both regions were seen as islands, some inhabited by the "Imperishable Stars," in the north, and the "Unwearying Stars," in the south, and others known as the Mounds of Horus, Seth, and Osiris.

As the sky itself, the goddess Nut was not merely the surface across which the sun traveled by day but also the Sun's mother. The solar god was thought to gestate at night within her womb and to be born at dawn from

between her thighs. At the same time, in a complementary rather than competing view, the Sun was thought to sail by night, in the Nightboat, through a region beneath the earth, called the Duat. The latter half of this region, up to the eastern horizon, was known as the Akhet, meaning "Place of Becoming Effective." After his union with Osiris at the end of the fifth hour of the night, the Sun proceeded through the Akhet, where he became capable of independent life, and eventually emerged into the world in the eastern horizon. In the latter half of his nightly journey, the Sun was often called Horus of the Duat or Horus of the Akhet.

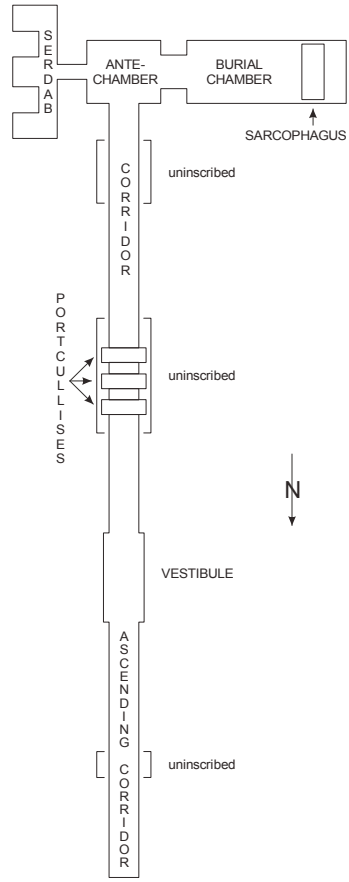

Fig 1. Plan of the Substructure in the Pyramid of Pepi I

In line with these two complementary explanations, Osiris was thought to inhabit both the womb of Nut and the Duat. As an element of life, the force embodied in Osiris appeared after the world itself had been created; in mythological terms, Osiris was therefore the son of Geb and Nut. Within Nut's womb, he embodied the force through which the Sun received the power of new life, to appear at dawn as Osiris reborn in his own son, the god Horus. As the primary force of the Duat, Osiris was also seen as its king, ruler of this region and its inhabitants.

The Pyramid Texts reflect this world-view not only in their vision of the afterlife but also in their relationship to the subterranean chambers on whose walls they were inscribed. These rooms have a uniform plan in each of the kings' pyramids (Fig. 1).[12] Beneath the apex of the pyramid lies the innermost room, known as the burial chamber, which contained the king's sarcophagus in its western end. Rectangular in shape, it has a peaked ceiling; on the west and east walls, texts are inscribed in the triangular gable beneath each peak as well as on the walls themselves. The burial chamber is joined by a short passage to a second room to its east, known as the antechamber, more square in shape but with a similar peaked ceiling and distribution of texts. Another

short passage connects the antechamber to a tripartite room to its east, called the serdab. From the north wall of the antechamber a corridor leads to an exit at ground level, originally concealed, on the north side of the pyramid. The corridor is level at its innermost (southern) end, divided in two by a set of portcullises; the level corridor ends in a room known as the vestibule, from which an ascending corridor continues toward the exit.

In its nightly journey from death to rebirth, the spirit of the deceased was thought to pass through these rooms and corridors, beginning with its union with its mummy lying in the sarcophagus and ending with its emergence from the pyramid. The subterranean layout of the pyramid represents an architectural expression of two views of this journey—like the two concepts of the Sun's nightly journey, complementary rather than competing: it represents both a womb and birth canal, and a miniature version of the passage from the Duat through the Akhet and into the sky.

The burial chamber corresponds to the Duat proper. Within it lay the mummy of the deceased, analogous to Osiris lying both as a mummy in the Duat and as the force of rebirth in Nut's womb, which was seen as the sarcophagus itself. In Unis's pyramid the sarcophagus and mummy are guarded by protective spells on the west gable; in the other kings' pyramids the west gable and wall, and the west ends of the north and south walls, are inscribed with spells for enabling the spirit to reenter Nut's womb each night. The other inscriptions in this room are primarily those of the rituals designed to provide the spirit with the means of life and to release it from the body so that it could begin its journey toward rebirth at dawn. In these texts the deceased is addressed not only by name but also as Osiris himself—for example, "Osiris Unis."

The antechamber is the architectural counterpart of the Akhet, the region within which the newly awakened spirit received its "effective" form of existence and became an akh. The texts from here onward are primarily of the "personal" kind, meant to be used by the spirit itself rather than by others on its behalf. Their content indicates that they were read in order from west to north in three groups: (1) west gable, west wall, and south wall; (2) east gable and wall, including in some pyramids the passage to the serdab; and (3) north wall. The texts in the first and third groups are similar in content, concerned with the spirit's passage through the Akhet; those in the second group are somewhat different, consisting of spells for control over provisions and inimical forces.

The spells of the second group are related to the function of the tripartite chamber lying beyond the antechamber's east wall. This room is known as the serdab (Arabic for "cellar"), because it was first thought to have contained

grave goods or statues. More recent research has shown that it probably had cosmic significance, like the burial chamber and antechamber. Lying at the eastern end of the antechamber, it represented the eastern limit of the Akhet, the point at which the Sun, and the deceased's spirit, left the womb of the Duat to proceed into Nut's birth canal. As in life, this was an irreversible process, analogized in the pyramid architecture by the fact that the passage leading to the serdab was originally blocked off from the rest of the substructure.[13] It was also the most hazardous point in the birth process, where the fetus had to become viable on its own. The texts on the east wall reflect this danger by providing the spirit with spells against forces inimical to its birth and for control over the means of independent life, to accompany its eventual appearance at dawn.

Moving to the north wall of the antechamber, the newborn spirit encountered spells enabling it to leave the Akhet. It then proceeded toward the sky through the corridor, vestibule, and ascending corridor. The walls of this section are inscribed with spells similar to those in the antechamber, concerned mostly with the spirit's crossing from the Akhet toward the sky in company with the Sun and other gods. In the pyramids of Unis and Teti, only the southern end of the corridor is inscribed; in those of Merenre and Pepi II, the entire corridor and vestibule have texts; and in that of Pepi I, the beginning of the ascending corridor is inscribed as well.

From the north wall of the antechamber onward, the direction of the spirit's journey is from south to north rather than eastward with the rising sun. The reasons for this change in orientation are not entirely clear. In part it reflects the legacy of pyramid architecture prior to the end of the Fourth Dynasty, when the specific substructure associated with the Pyramid Texts came into use. The exact nature of the afterlife envisioned by the builders of the first pyramids is not known, but it may have involved the king's eternal existence in company with the "Imperishable Stars" of the northern night sky, so called because they never set below the horizon. Echoes of this stellar destiny appear throughout the Pyramid Texts, though it may have been reinterpreted there as a reference to the spirit's nightly existence before sunrise. Movement from south to north also follows the geographical orientation of Egypt itself, determined by the flow of the Nile, as well as the shift of the sun's path across the sky during the course of the year.

Perhaps most importantly, however, the spirit's northern emergence into the world reflects a phenomenon of nature discussed in later texts. Egypt has always witnessed the annual migration of birds from Europe into Africa along the Nile. In ancient times, before the existence of lands north of the Mediterranean was known, these birds were thought to come from a northern exit

of the Duat. For that reason they were seen as akhs, spirits of the deceased emerging into the world.[14] The northern exit of the pyramids may reflect a similar concept.

A Note on Translation

The texts in each of the six pyramids translated in this volume are presented in the order in which they were most likely meant to be read.[15] Within each corpus, section titles in **BOLD LETTERS**, as well as page headings, identify the location of the texts in the pyramid; subtitles in SMALL CAPITAL LETTERS indicate the general theme of a spell or group of spells. Within each section or subsection, spells are usually separated from one another by a small space, except where evidence shows they were meant to be read as one. Where superscripts, headings, or subscripts occur, they are indicated by SMALL CAPITAL LETTERS at the beginning or end of, and occasionally within, the spell.

The spells themselves are divided into stanzas reflecting the text's style and content. Parentheses are used to mark explanatory additions to the translations, and square brackets indicate lost or damaged text that has been restored from parallels in the Pyramid Texts or from later sources; square brackets enclosing an ellipsis are used where no restoration has been possible. Unless noted otherwise, restored text is based on other copies of the same spell within the corpus of the six pyramids translated here or on parallel passages from other spells of the Pyramid Texts.

The translations in this volume differ slightly from those in the first edition in reflecting recent advances in our understanding of the grammar. As in the previous edition, however, they are meant to reflect as closely as possible the language and style of the texts themselves. Egyptian is rich in allegory and metaphor but relatively meager in vocabulary. I have tried to reflect the latter feature by using as much as possible a single English calque for its Egyptian counterpart. I have also avoided the use of words that may connote concepts not present in Egyptian: thus, for example, *pt* is translated throughout as "sky" rather than "heaven." The crucial terms *b3*, *k3*, and *3ḫ* are rendered as "ba," "ka," and "akh," respectively, rather than by a translation, because they each carry a wealth of connotations that is often impossible to capture in a single English word (see the Glossary). In a few cases, our knowledge of the Egyptian language has not (yet) made it possible to know the meaning of a verb or noun; such words are represented in the translations by a transcription of the Egyptian term.

The Pyramid Texts reflect not only an Egyptian vision of the afterlife but also the entire background of Old Kingdom religious and social structures,

and they incorporate an ancient worldview much different from that of more familiar cultures. Two centuries of scholarship have allowed us to understand much of this background and worldview, but many of its aspects still remain obscure. Even in translation, therefore, the meaning of the texts and allusions within them are not always clear. I have tried to ameliorate this difficulty both by notes appended to the translations and by the Glossary at the end of the book; but such clarifications are not always possible in our current state of knowledge, and many passages or spells remain obscure. In such cases, I hope that the translation offered here will allow the reader to appreciate at least the language and flow of the texts, if not their precise import.

NOTES

1 The earliest instance of a Pyramid Text outside the pyramid chambers is a copy of PT 32 on the support for a libation table in the mortuary temple of Pepi I's pyramid (Leclant 1990).

2 In a few cases the texts were inscribed in horizontal lines. The sarcophagi of Teti and Ankhenes-Pepi II were also inscribed with Pyramid Texts (PT 1–7 in Teti's case), and those of Pepi I, Merenre, and Pepi II with the king's titulary, which is included in the corpus of numbered PT spells (PT 8–9).

3 Sethe referred to each individual spell as a "Spruch," after the heading *ḏd-mdw* "Recitation." The same terminology has been adopted in most English translations, where each spell is called an "Utterance."

4 The first effort in this regard was that of T.G. Allen (1950), which has been adopted in most studies of the Pyramid Texts. The primary exception is Faulkner's translation, which differs from Allen's in three respects: it does not recognize some divisions (e.g., PT 658 is treated as a single spell); it begins the supplemental lettering of others with the second spell (e.g., PT 491–491A for Allen's PT 491A–B); and it assigns completely different spell numbers to yet others.

5 Faulkner assigned supplemental PT numbers to some of the unnumbered texts of Pepi II and Neith (PT 715–759), and the recent publication of Pepi I's texts uses the supplemental numbers 1001–1081 for unnumbered spells from that corpus.

6 The latter's tomb is unknown, but his Pyramid Texts are preserved in part in the Twelfth-Dynasty coffin of an official, the ends of which were inscribed with texts originally prepared for the king: see Allen 1976.

7 See Unis PT 215 and n. 37 there.

8 E.g., PT 467, stanza 4.

9 Later copies of the Pyramid Texts sometimes preserve the original first-person version. The texts of Queen Neith alternate between the masculine pronouns used in the texts of her husband and his predecessors and more appropriate feminine ones.

10 See n. 31 to Unis's texts.

11 In the Pyramid Texts, as elsewhere, the sun was usually called *rʿ*. Though often translated as the proper name "Re" or "Ra," this word means simply "sun"; when the Egyptian

language acquired a definite article (nearly a millennium after the Old Kingdom), the god was often called *p3-rᶜ*, meaning "The Sun." The present volume reflects the Egyptian usage by translating *rᶜ* as "Sun" (capitalized) when it refers to the god. The deceased is directly identified with Osiris only in ritual texts, while personal spells are mostly concerned with the spirit's relationship with the Sun (Hays 2012, 167–74, 247, 257).

12 The substructure in the pyramids of Neith and the other queens combines the burial chamber and antechamber into a single room. For the architectural relationship of the texts in these tombs, see the introductory discussion to the Pyramid Texts of Neith.

13 See Mathieu 1997. The significance of the serdab itself is uncertain. Its three "bays" may reflect the tripartite tomb shown in the New Kingdom composition known as the Amduat, in which were buried the human head, falcon wings, and feline rear of Horus after his climactic battle with Seth: see Westendorf 2004.

14 Both the ba and the akh were often depicted as birds, reflecting the greater freedom of movement that spirits enjoyed over earth-bound mortals.

15 Except for Teti's sarcophagus, the titularies and names of the five kings and Queen Neith inscribed on their sarcophagi and the surrounding walls are extraneous to the Pyramid Texts proper. These have been translated at the beginning of each corpus.

I

The Pyramid Texts of Unis

The corpus of Pyramid Texts inscribed in the pyramid of Unis, last king of the Fifth Dynasty (ca. 2353–2323 B.C.), is the oldest, smallest, and best preserved of the Old Kingdom sources. It was also the first to be discovered and published in modern times, and its texts have received more scholarly attention than those of other sources.

Perhaps because of its priority, the corpus of Unis's texts was regarded as the most canonical by the Egyptians themselves. All of its spells except for PT 200 exist in copies of the Middle Kingdom and later, and these generally follow Unis's version of the texts where those of his successors are different; many were reproduced more often than those from the other Old Kingdom pyramids, and in the same order as in Unis's copy. The Middle Kingdom tomb of Senwosret-ankh at Lisht preserves a replica of Unis's Pyramid Texts, together with a number of the spells from later pyramids that were most often copied after the end of the Old Kingdom.[1]

Despite the canonical nature of its texts, Unis's pyramid has some features not reproduced in those of his successors: the sarcophagus is not inscribed and the king's titulary does not appear on the walls surrounding it; the west wall of the burial chamber is inscribed only on its gable, and with protective spells rather than those commending the king to Nut; and a number of Unis's spells lack the initial direction "recitation" (*ḏd-mdw*) regularly used eleswhere. Because of its compactness and state of preservation, however, Unis's corpus is also more uniform than those of later pyramids. The distinction between ritual and personal spells is clearest here, generally corresponding to the tomb's substructure, with the former confined to the burial chamber and the latter primarily to the antechamber and corridor.[2] The king is addressed as "Osiris Unis" only in the burial chamber, where his mummy was identified with that of Osiris lying in the Duat (see p. 10).

Senwosret-ankh's use of Pyramid Texts first found in the pyramids of Unis's successors suggests that some texts may have been omitted from Unis's corpus because of spatial considerations. This is particularly true for the burial chamber, where the ritual texts that occupy the north and south walls in larger pyramids extend onto the chamber's east wall and the walls of the passage between the burial chamber and antechamber. As in the other pyramids, however, the Offering Ritual and Resurrection Ritual are associated with the north and south sides of the room, respectively (the Insignia Ritual, which also belongs on the north wall, was probably omitted for lack of space). The main part of the Offering Ritual, from the initial libation to the dedication of offerings (PT 23–171) is arrayed in three registers filling the north wall; the invocation of the Offering Ritual and that of the missing Insignia Ritual (PT 223–24) are inscribed on the adjacent north end of the east wall; and the concluding spells (PT 199–200 and 244) fill the north wall of the passage between the burial chamber and antechamber and the first column of the south wall of the passage. The Resurrection Ritual (PT 213–22 and 245–46) is inscribed on the south wall of the burial chamber, and the remainder of its east wall and the south wall of the passage.[3] The east gable of the burial chamber is dedicated to a discrete series of spells ensuring the king's control over the source of his sustenance (PT 204–12); originally in the first person, they seem to represent the spirit's response to the Offering Ritual.

The texts in the antechamber begin with a spell on the west gable, addressed to the spirit "as you emerge from the Duat" (PT 247), and its opening words refer to the rituals that had been performed in the burial chamber: "Your son Horus has acted for you." This is the last ritual text in Unis's pyramid: the other spells in the antechamber, and those in the corridor, are all of the personal kind, originally meant to be recited by the spirit itself as it made its way out of the tomb. The remaning texts on the west gable concern the spirit's emergence from the Duat and those on the west and south walls, its passage through the Akhet.[4]

The last spell on the south wall addresses the gateway at the eastern limit of the Akhet, and those on the east gable and most of the east wall are meant to ensure the spirit's safe transition through this portal. A new series of spells begins with the last two columns of the east wall and continues on the north wall. These were intended to allow the spirit to leave the Akhet and proceed toward the sky. In the corridor the spirit first addresses the sky's door and its guardian, then joins the sun in the sky.

SPELLS FOR PROTECTION OF THE MUMMY (BURIAL CHAMBER, WEST GABLE)[5]

226 RECITATION. Glider is entwined by glider, the toothless calf that emerged from the garden is entwined.[6] Earth, swallow up what has emerged from you! Monster, lie down, crawl away!

The Sunshine's Servant falls in the water. Snake, overturn, that the Sun may see you!

227 RECITATION. The head of the great black bull is severed. *Hpnw*-snake, I say this about you! God-expelling scorpion, I say this about you! Overturn yourself, drive into the earth, you about whom I have said this!

228 RECITATION. Face falls on face, face has seen face. The dappled knife, all black and green, has emerged and swallowed the one it has licked.

229 RECITATION. This is the fingernail of Atum, the one on the vertebra of Ka-Allocater's spine, the one that stripped chaos from Hermopolis. Fall down, crawl away!

230 RECITATION. Your two drops into the earth! Your two ribs into the hole! Shoot liquid and the two kites will stand up, your mouth will be closed by the executioner's gear, the mouth of the executioner's gear will be closed by Mafdet, and the one made slack will be bitten by Glider.

Oh, Sun! Bite for me the earth, bite for me Geb, bite for me the father of the one who would bite me! This one is the one who would bite me the instant after he sees me; I would not bite him. He is the one who would come against me the instant after he looks at me; I would not go against him.

You bite me, (snake), and I will give your one (biter), you look at me and I will give your second (biter). Glider will be bitten by a glider, a glider will be bitten by Glider.[7] Sky will entwine, earth will entwine, the Male who turns around the subjects will entwine,[8] the blind god will be entwined, and you yourself will be entwined, scorpion.

These are the two spells of Elephantine that are in the mouth of Osiris, which Horus has cast on the (snake's) spine.

231 RECITATION. Your bone is boned and you are boned.[9] Desires are restricted, and the pillars in the kiln's place are felled. It is Hemen.

232 RECITATION. Vascular one, vascular one! Seminal one, seminal one![10] You long one of his mother!—TWICE. Fluid one, fluid one, let this one be washed in dust.

233 RECITATION. The cobra that came from the earth falls, the fire that came from Nu falls. Fall down, crawl away!

234 RECITATION. On your face, you on his coil! Go down on your vertebra, you in his undergrowth! Go back for me, you endowed with two faces!

235 RECITATION. You long one with (one) beaten flank and (the other) beaten flank! You have mated with the two portal-keepers of the praised sovereign.

236 RECITATION. Earthen One of the Courtyard, Trampled Porphyrite,[11] Foot-trampled, Cord, Son of *ḥjfgt*—that is your name.

237 RECITATION. The spittle is ended, what is in the (poison) sacs has sped to the house of its mother. Monster, lie down!

238 RECITATION. The bread of your father is for you,[12] you whose attack has missed! Your own bread of your father is for you, you whose attack has missed!

The Gold of Jubilation, Apparent in Heat,[13] that is your bull, the esteemed one against whom this is done.

239 RECITATION. The White Crown has emerged and swallowed the great one. The White Crown's tongue has swallowed the great one with the tongue unseen.

240 RECITATION. Cobra, to the sky! Horus's centipede, to the earth!

The cowherd, Horus, is stepping. I have stepped on Horus's glide-path unconsciously, not knowing (better).

On your face, you in his undergrowth! Be dragged off, you in his cave! Horus's oven that is all over the earth, O let the monster be off!

241 RECITATION. Wall spit, brick vomit![14] That which has come from your mouth has been turned against you yourself.

242 RECITATION. The fire has been extinguished, no lamp can be found in the house where the Ombite is. The biting snake is all over the house of the one he would bite, hiding in it.

243 RECITATION. Two *ḫts*-scepters, two *ḫts*-scepters, are for two strips of papyrus, are for two strips of papyrus,[15] as trampled bread.

Lion, go away! Whether you are here or whether you are there, servant, spit out!

THE OFFERING RITUAL
(BURIAL CHAMBER AND PASSAGE, NORTH SIDE)

LIBATION

23 Osiris, acquire for yourself all those who hate Unis and anyone who speaks bad of his name.

Thoth, go, acquire him for Osiris: get the one who speaks bad of Unis's name; put him in your hand.

RECITATION 4 TIMES: Don't you let loose of him: beware that you not let loose of him.

LIBATION.

CENSING

25 Someone has gone with his ka:
Horus has gone with his ka; Seth has gone with his ka;
Thoth has gone with his ka; the god has gone with his ka;
Osiris has gone with his ka; Eyes-Forward has gone with his ka:
you too have gone with your ka.

Ho, Unis! Your ka's arm is before you. Ho, Unis! Your ka's arm is after you. Ho, Unis! Your ka's foot is before you. Ho, Unis! Your ka's foot is after you.

Osiris Unis, I have given you Horus's eye: provide your face with it. Let the scent of Horus's eye disseminate to you.

RECITATION 4 TIMES. INCENSE, FIRE.

CLEANSING THE MOUTH WITH SALT WATER

32 These your cool waters, Osiris—these your cool waters, oh Unis—have come from your son, have come from Horus.

I have come having gotten Horus's eye, that your heart may become cool with it; I have gotten it under you and your sandals.

Accept the outflow that comes from you: your heart will not become weary with it.

RECITATION 4 TIMES: Come, you have been invoked.

COOL WATER; 2 PELLETS OF NATRON.

34 Condensed milk,[16] condensed milk, that parts your mouth,
ho, Unis! may you taste its taste in front of those of the gods' booths:
the spittle of Horus, condensed milk;
the spittle of Seth, condensed milk;
the reconciliation of the two gods' hearts, condensed milk.

RECITATION 4 TIMES: Your natron-salt is among Horus's Followers.

5 PELLETS OF NILE-VALLEY NATRON OF NEKHEB.

35 Your natron is Horus's natron;
your natron is Seth's natron;
your natron is Thoth's natron;
your natron is the god's natron:
your own natron is amongst them.
Your mouth is the mouth of a milk-calf on the day he is born.
5 PELLETS OF DELTA NATRON OF SHETPET.

36 Your natron is Horus's natron, your natron is Seth's natron,
your natron is Thoth's natron, your natron is the god's natron;
your natron is your ka's natron, your natron is your natron's natron:
this your own natron is amongst your brothers, the gods.
Your natron is on your mouth: you should clean all your bones and end what is (bad) against you.
Osiris, I have given you Horus's eye: provide your face with it disseminated.
1 PELLET OF NATRON.

THE MOUTH-OPENING RITUAL

37 Ho, Unis! I fix your jaws spread for you.
THE FLINT SPREADER.

38 Osiris Unis, I part your mouth for you.
AN INGOT OF NILE-VALLEY GOD'S-METAL; AN INGOT OF DELTA GOD'S-METAL.

39 Unis, accept Horus's eye, which went away: I have gotten it for you that I might put it in your mouth.
NILE-VALLEY *ZRW*-SALT; DELTA *ZRW*-SALT.

40 Ho, Unis! Accept Osiris's *šjkw*-mineral.
ŠJKW-MINERAL.

41 Here is the tip of the breast of Horus's own body: accept (it) to your mouth.
A JUG OF MILK.

42 Here is the breast of your lactating sister Isis, which you should take to your mouth.
AN EMPTY JAR.

32 (See p. 21).

43 Here are Horus's two eyes, black and white: take them to your countenance, that they may brighten your face.
A WHITE JAR, A BLACK JAR; LIFTING UP.

THE MOUTH-OPENING MEAL

44 Content for you is the Sun in the sky, and he contents for you the Two Ladies.
Content for you is the night, content for you are the Two Ladies.
Contentment is what is gotten for you,
contentment is what you see, contentment is what you hear,
contentment is before you, contentment is behind you,
contentment is your lot.
A FRESH BREAD-LOAF.

45 Osiris Unis, accept Horus's white teeth, which provide your mouth.
A BOWL OF 5 ONION-HEADS.

46 RECITATION 4 TIMES: A king-given offering to the ka of Unis.
Osiris Unis, accept Horus's eye, your bread-loaf, and eat.
A LOAF OF OFFERING BREAD.

47 Osiris Unis, accept Horus's eye, which escaped from Seth, which you should take to your mouth and with which you should part your mouth.
1 WHITE QUARTZITE JAR OF WINE.

48 Osiris Unis, part your mouth with what is filled from you.
1 BLACK QUARTZITE JAR OF WINE.

49 Osiris Unis, accept the foam that comes from you.
1 BLACK QUARTZITE BOWL OF BEER.

50 Sun, your dawning—you in the sky, your dawning—is for this Unis, lord of everything.
Everything is for your body, everything is for Unis's ka, everything is for his body.
SWEEPING THE OFFERING TABLE.

51 Unis, accept Horus's eye, which you should taste.
1 "LOIN" CAKE.

52 O you interred, O you of the dark!
1 PORRIDGE-LOAF.

53 Unis, accept Horus's eye, which you should embrace.
1 KIDNEY.

54 Unis, accept Horus's eye, which escaped from Seth and was rescued for you: part your mouth with it.
1 WHITE QUARTZITE BOWL OF WINE.

55 Unis, accept the foam that comes from Osiris.
1 BLACK QUARTZITE BOWL OF BEER.

56 Unis, accept Horus's eye, which was rescued for you: it cannot be away from you.
1 METAL BOWL OF BEER.

57 Unis, accept Horus's eye: provide yourself with it.
1 BLACKENED BOWL OF BEER.

ANOINTING

72 Osiris Unis, I have filled for you your eye with oil.
RECITATION 4 TIMES. "FESTIVAL-SCENT" OIL.

73 Osiris Unis, accept the foam that is from his face.
"JUBILATION" OIL.

74 Osiris Unis, accept Horus's eye, on which he caused devastation.
PINE OIL.

75 Osiris Unis, accept Horus's eye, which he rejoined.
"REJOINING" OIL.

76 Osiris Unis, accept Horus's eye, with which he got the gods.
"SUPPORT" OIL.

77 Ointment, ointment, where should you be? You on Horus's forehead, where should you be? You were on Horus's forehead, but I will put you on this Unis's forehead.
You shall make it pleasant for him, wearing you; you shall akhify him, wearing you; you shall make him have control of his body; you shall put his ferocity in the eyes of all the akhs who shall look at him and everyone who hears his name as well.
FIRST-CLASS CEDAR OIL.

78 Osiris Unis, I have gotten for you Horus's eye, which he acquired, to your forehead.
FIRST-CLASS LIBYAN OIL.

PRESENTATION OF EYEPAINT

79 RECITATION 4 TIMES. Osiris Unis, Horus's eye has been painted sound on your face.
A BAG OF GREEN EYEPAINT; A BAG OF BLACK EYEPAINT.

PRESENTATION OF LINEN[17]

81 May you awake in peace! Awake, Ta'it, in peace! Awake, you of Ta'it-Town, in peace! Horus's eye in Dep, in peace! Horus's eye in the Red-Crown compounds, in peace!—
you whom the made-up women receive, you who adorn the great one in the sedan chair—
and make the Two Lands bow to this Unis as they bow to Horus,
and make the Two Lands afraid of Unis as they are afraid of Seth.
May you sit opposite Unis in his divinity, may you part his path at the fore of the akhs, that he may come to stand at the fore of the akhs as Anubis at the fore of the westerners.
To the front! To the front, with Osiris!
2 STRIPS OF LINEN.

LIBATION AND CLEANSING

25 (See p. 21)

32 (See p. 21)

PREPARATION OF THE OFFERING TABLE

82 Thoth, get him with it.[18]
Come forth to him with Horus's eye.
THE OFFERING TABLE.

83 Give him Horus's eye, that he may become content with it.
O COME WITH THE KING'S OFFERING.

84 Osiris Unis, accept Horus's eye, with which he became content.
THE KING'S OFFERING, TWICE.

85 Osiris Unis, accept Horus's eye and be content with it.
2 OFFERING SLABS OF THE BROADHALL.

86 RECITATION: Cause it to revert to you.
SIT DOWN, BE SILENT.
THE KING'S INVOCATION.

87 Osiris Unis, accept Horus's eye: gather it to your mouth.
THE "MOUTH-WASHING" (MEAL): 1 LOAF OF BREAD, 1 JUG (OF BEER).

88 Osiris Unis, accept Horus's eye: prevent him from trampling it.
1 LOAF OF "TRAMPLED" BREAD.

89 Osiris Unis, accept Horus's eye, which he pulled out.
1 BOWL OF "PULLED" BREAD.

90 Osiris Unis, accept little Horus's eye, of which Seth has eaten.
1 JUG OF STRONG BEER.

91 Osiris Unis, accept Horus's eye, which they diverted from him.
1 JUG OF ALE.

92 Osiris Unis, accept Horus's eye: lift it to your face.
LIFTING 1 LOAF OF BREAD AND 1 BOWL OF BEER.

93 Lift your face, Osiris; lift your face, oh Unis, who has gone to become akh.
Lift your face, Unis, esteemed and sharp, and look at what has come from you, striking the one who is netted in it.[19]
Wash yourself, Unis, and part your mouth with Horus's eye.
You shall summon your ka—namely, Osiris—and he shall defend you from every wrath of the dead.
Unis, receive to yourself this your bread, which is Horus's eye.

94 Osiris Unis, accept Horus's eye, on account of which you have burst forth.

95 Provide yourself with the foam that comes from you. 4 TIMES.
THE MEAL: 1 LOAF OF *ŠNS*-BREAD; 1 JUG (OF BEER).

96 Osiris Unis, accept the one of the shank, Horus's eye.
1 BOWL WITH A SHANK OF MEAT.

CLEANSING THE MOUTH

108 Osiris Unis, gather to yourself the water that is in it.
2 BOWLS OF WATER.

109 Osiris Unis, accept Horus's eye, which cleaned his mouth.
2 BOWLS OF CLEANSING NATRON.

110 Osiris Unis, accept Horus's eye; gather it to your mouth.
THE "MOUTH-WASHING" (MEAL): 1 LOAF OF BREAD, 1 JUG (OF BEER).

BREAD AND ONIONS

111 Osiris Unis, accept Horus's eye, which Seth trampled.
1 LOAF OF "TRAMPLED" BREAD.

112 Osiris Unis, accept Horus's eye, which he pulled out.
1 BOWL OF "PULLED" BREAD.

113 Osiris Unis, acquire for yourself your face.
2 LOAVES OF *ḤṮ3* BREAD.

114 Osiris Unis, I have gotten for you those that resemble your face.
2 LOAVES OF CONE-BREAD.

115 Osiris Unis, I have set your eye.[20]
4 LOAVES OF "TASTE" BREAD.

116 Osiris Unis, accept Horus's eye: prevent him from feeling pain from it.
4 LOAVES OF FLAT BEER-BREAD.

117 Osiris Unis, receive to yourself your head.
RECITATION 4 TIMES. 4 LOAVES OF *ŠNS*-BREAD.

118 Osiris Unis, here is your eye: acquire it for yourself.
RECITATION 4 TIMES. A BOWL WITH 4 LOAVES OF "IN THE EARTH" BREAD.

119 Osiris Unis, accept Horus's eye, which he carried off.
A BOWL OF 4 *ḤNFW*-BREADS.

120 Osiris Unis, accept Horus's eye: don't let it jump around.
A BOWL OF 4 *ḤBNNT*-BREADS.

121 Osiris Unis, accept Horus's eye, which he pulled out.
A BOWL OF 4 WHEAT BREADS.

122 Osiris Unis, here is Horus's eye, put for you in your mouth.
A BOWL OF 4 TRUNCATED *JD3T*-BREADS.

123 Osiris Unis, accept Horus's eye, your bread-loaf, and eat.
4 BREAD-LOAVES.

124 Osiris Unis, accept Horus's eye, which he pulled out.
A BOWL OF 4 TOAST.

125 Osiris Unis, get for yourself his white, sound teeth.
A BOWL OF 4 ONIONS.

BEEF AND POULTRY

126 Osiris Unis, here is the one who stole Horus's eye.
1 BOWL WITH A FORELEG.

127 Osiris Unis, dance: Geb will not do wrong by[21] his heir who inherits.
1 BOWL WITH A HAUNCH.

128 Osiris Unis, accept Horus's eye, which you should embrace.
1 BOWL OF KIDNEYS.

129 Osiris Unis, accept the one of the shank, Horus's eye.
1 BOWL WITH A SHANK OF MEAT.

130 Osiris Unis, accept those who rebelled against you.
RECITATION 4 TIMES. A BOWL OF 4 RIBS.

131 Osiris Unis, accept the one whom you beached.
RECITATION 4 TIMES. 1 BOWL OF ROASTED MEAT.

132 Osiris Unis, accept Horus's eye and go toward it.
1 BOWL OF LIVER.

133 Osiris Unis, accept Horus's eye, against which he went.
1 BOWL OF SPLEEN.

134 Osiris Unis, accept Horus's eye, which is from his forehead.
1 BOWL OF BELLY-MEAT.

135 Osiris Unis, here is Horus's eye, which is from Seth's forehead.
1 BOWL OF BREAST-MEAT.

136 Osiris Unis, accept the severed heads of Seth's followers.
1 BOWL OF GOOSE.

137 Osiris Unis, accept all of this heart.
RECITATION 4 TIMES. 1 BOWL OF WHITE-FRONTED GOOSE.

138 Osiris Unis, accept Horus's eye, which he has brought.
1 BOWL OF DUCK.

139 Osiris Unis, accept the one who came to settle them.
1 BOWL OF GREY GOOSE.

140 Osiris Unis, accept Horus's eye: prevent him from suffering from it.
1 BOWL OF PIGEON.

BREAD

141 Osiris Unis, accept Horus's eye, which he pulled out.
1 LOAF OF WARM BREAD.

142 Osiris Unis, accept Horus's eye: it cannot be cut away from you.
2 LOAVES OF CUT BREAD.

143 Osiris Unis, Horus's eye has been allotted to you.
A BOWL OF 2 LOAVES OF *NPꜢT*-BREAD.

144 Osiris Unis, accept Horus's eye, the waters of which he caused to suffer.
A BOWL OF 2 LOAVES OF *MZWT*-BREAD.

DRINKS

145 Osiris Unis, accept little Horus's eye, of which Seth has eaten.
2 BOWLS OF STRONG BEER.

146 Osiris Unis, accept Horus's eye: they come rounded out from it.
2 BOWLS OF WHIPPED CREAM.

147 Osiris Unis, accept Horus's eye, which they enjoyed against him.
2 BOWLS OF *ḫNMS*-BEER.

148 Osiris Unis, provide yourself with the foam that comes from you.
2 BOWLS OF BEER.

149 Osiris Unis, provide yourself with the foam that comes from you.
2 BOWLS OF DATE-BEER.

150 Osiris Unis, provide yourself with the foam that comes from you.
2 BOWLS OF *pḫ3*-BEER.

151 Osiris Unis, provide yourself with the foam that comes from you.
2 BOWLS OF BOWLAND BEER.

152 Osiris Unis, accept the breast of Horus, which they made a gift of.
2 BOWLS OF FIG-DRINK.

153 Osiris Unis, part your mouth with it.
2 BOWLS OF DELTA WINE.

154 Osiris Unis, accept Horus's eye, which they spewed out: prevent him from swallowing it.
2 WINE-JARS.

155 Osiris Unis, accept the pupil in Horus's eye: part your mouth with it.
2 BOWLS OF BUTO WINE.

156 Osiris Unis, accept Horus's eye, which he captured: part your mouth with it.
2 BOWLS OF MARIUT WINE.

157 Osiris Unis, accept Horus's eye: it will not be released from you.
2 BOWLS OF PELUSIUM WINE.

FRUITS

158 Osiris Unis, accept Horus's eye as it jumps around.
2 BOWLS OF *ḫBNNT*.

159 Osiris Unis, accept Horus's eye, which he carried off.
2 BOWLS OF *ḫNFW*.

160 Osiris Unis, accept Horus's eye, which he took from Seth.
2 BOWLS OF *JŠD*-BERRIES.

161 Osiris Unis, accept Horus's white eye: prevent him from putting it on as a headband.
2 BOWLS OF WHITE *SŠT*.

162 Osiris Unis, accept Horus's green eye: prevent him from putting it on as a headband.
2 BOWLS OF GREEN *SŠT*.

163 Osiris Unis, accept Horus's eye: prevent him from wrenching it away.
2 BOWLS OF ROASTED WHEAT.

164 Osiris Unis, accept Horus's eye: prevent him from wrenching it away.
2 BOWLS OF ROASTED BARLEY.

165 Osiris Unis, accept Horus's eye: it is slipping.
2 BOWLS OF *BꜢT*.

166 Osiris Unis, accept Horus's eye, which they have licked.
2 BOWLS OF SIDDER-FRUIT.

167 Osiris Unis, open your eyes and see with them.
2 BOWLS OF SIDDER-BREAD.

168 Osiris Unis, accept Horus's eye: prevent him from netting it.
2 BOWLS OF CAROB BEANS.

VEGETABLES

169 Osiris Unis, accept Horus's sweet eye: return it to yourself.
2 BOWLS OF EVERY KIND OF SWEET STALK.

170 Osiris Unis, accept Horus's eye: allot it to yourself.
A BOWL[22] OF EVERY KIND OF YOUNG PLANT.

DEDICATION OF OFFERINGS

171 Osiris Unis, may what you have endure for you with you.
DEDICATING THE OFFERING.

INVOCATION OF THE OFFERING RITUAL

223 RECITATION. Hey! Turn around! Ah, ah!
Ho, Unis! Stand up and sit down to a thousand of bread, a thousand of beer, roast meat, your rib-meat from the slaughterhouse, "pulled" bread from the broadhall.
As the god is provided with a god's-offering, Unis is provided with this his bread.
You have come to your ba, Osiris, ba among the akhs, in control in his places, whom the Ennead tend in the Official's Compound.
Ho, Unis! Elevate yourself to me, betake yourself toward me: do not go far from me, tomb-dweller, and turn toward me.

I have given you Horus's eye, I have allotted it to you: may it endure for you with you.

Ho Unis! Stand up, receive this your bread from me.

Ho, Unis! I will be an attendant for you.

INVOCATION OF THE INSIGNIA RITUAL[23]

224 RECITATION. Hey, you Unis! Turn about, you Unis!

You have gone that you may govern Horus's mounds, you have gone that you may govern Seth's mounds, you have gone that you may govern Osiris's mounds.

A king-given offering of all your insignia in all your places, your lotus-bud scepter at the fore of the living, your staff at the fore of the akhs, as Anubis at the fore of the westerners, as Andjeti at the fore of the eastern nomes.

How content is your situation, as you become akh, oh Unis, among your brothers the gods. How different it is, how different it is, you whom your child tended. Beware of your limit in the earth.

Get dressed in your body and come to them. 4 TIMES.

REVERSION OF OFFERINGS

199 Ho, Osiris Unis! Turn yourself to this your bread; receive it from me.

RECITATION 4 TIMES: May Horus's eye endure with you.

REVERSION OF THE GOD'S-OFFERING.

LIBATION AND CENSING

32 (See p. 21)

23 (See p. 21)

25 Someone has gone with his ka:[24]

Horus has gone with his ka; Seth has gone with his ka;
Thoth has gone with his ka; the god has gone with his ka;
Osiris has gone with his ka; Eyes-Forward has gone with his ka:
you too have gone with your ka.

Ho, Unis! Your ka's arm is before you. Ho, Unis! Your ka's arm is after you.

Ho, Unis! Your ka's foot is before you. Ho, Unis! Your ka's foot is after you.

Osiris Unis, I have given you Horus's eye: provide your face with it. Let the scent of Horus's eye disseminate to you.

200 Greetings, incense! Greetings, god's brother! Greetings, great Whoever in Horus's limbs!

You of great purity, spread yourself in your identity of the cake (of incense): let your scent be on Unis and purify Unis.

Horus's eye, may you become high and big toward Unis.

INCENSE.

SMASHING THE OFFERING VESSELS

244 This is the [firm] eye [of Horus]: it has been set for you that you may become powerful and he may become afraid of you.

SMASHING THE REDWARE.

RESPONSE TO THE OFFERING RITUAL (BURIAL CHAMBER, EAST GABLE)

SPELLS FOR THE POWER OF NOURISHMENT[25]

204 The hoers grow excited, the heart of those who cleanse the breast[26] become fully uplifted, for they have swallowed Horus's bright eye that is in Heliopolis.

My little finger, dig out this which is in Osiris's navel,[27] and I will not thirst, I will not hunger: it will not be against my mind. Ha's arms are what repel my hunger.

Become awash (with joy)! Become awash, hearts!

205 RECITATION. O you in charge of the bread production, who belong to the flood, commend me to Fetekte, the cupbearer of the Sun, whom the Sun commended to himself, that the Sun may commend me to the one in charge of provisioning for this year, that they may grab barley and give me beer, that they may grasp wheat and give me bread.

For to me, my father is the one who gave barley and beer, the Sun is the one who gave wheat and bread.

For I am the great bull who struck Kenzet.

For I am the one who has a quintet of meals in the compound: a triad is for the sky with the Sun, a pair is for the earth with the Dual Ennead.

I belong to the one who was let loose: I am the one who was let loose. I belong to the one who is seen: I am the one who is seen.

Oh, Sun! It is better for me today than yesterday, for I have mated with moisture, I have kissed dryness, I have joined with fertility.

I have mated with the young girl of my care[28] when grain and liquid were absent, and the young girl of my care is the one who will give me bread and make it better for me today.

207 RECITATION. A meal for me, knife-sharpener! A meal for me, knife-sharpener! A meal for me, you in the Sun's eye! A meal for me, you with access to the (sun's) boat, you in the God's-Eye (boat)!
Cupbearer, present water! Light the fire! A joint among the roast meat!
4 HANDFULS OF WATER.

209 RECITATION. Shu flourishes, for I do not acquire his things: I flourish, for Shu does not acquire my things.
THE EASTERN FETCHERS REPEAT: "IT IS YOUR BREAD."

210 RECITATION. Awake, Parter! Go on high, Thoth! Awake, sleepers! Rouse, you in Kenzet!—before the Great Heron that comes from the garden, Paths-Parter who comes from the tamarisk.
My mouth is clean, the Dual Ennead cleans me with natron, and this tongue in my mouth is clean.
My abomination is excrement, I reject urine. I abominate my abomination. My abomination is these two: I do not eat the abomination of these two, like Seth rejects the two *mtrḥ* that cross the sky.[29]
Sun and Thoth, take me with you, that I may eat of what you eat of, that I may drink of what you drink of, that I may live on what you live on, that I may sit where you sit, that I may grow powerful from what you grow powerful from, that I may sail in what you sail in.
My booth is plaited of reeds; my flood is in the Field of Offerings; my feast is among you, gods; my water is wine, like the Sun.
I circumnavigate the sky like the Sun, I course the sky like Thoth.

211 RECITATION. Hunger is my abomination: I do not eat it. Thirst is my abomination: I do not drink it.
I in fact am the one who will give bread to those who are.
The Milk-Goddess is my attendant. She is the one who will make it possible for me to live: she in fact is the one who bore me.
I was conceived in the night, I was born in the night: I belong to those who are in the Sun's wake, who precede the morning god.[30]
I was conceived in Nu, I was born in Nu: I have come having gotten for you all the bread of those I found there.

212 RECITATION. Horus's eye drips on the *ḏnw*-bush, and Foremost of Westerners comes for it, having fetched sustenance for Horus, foremost of the houses.
What he lives on, I live on; what he eats of, I eat of; what he drinks of, I drink of.
A joint of roast meat, that is my offering.

THE RESURRECTION RITUAL[31] (BURIAL CHAMBER AND PASSAGE, SOUTH SIDE)

INVOCATION TO NEW LIFE

213 Ho, Unis! You have not gone away dead: you have gone away alive.
Sit on Osiris's chair, with your baton in your arm, and govern the living; with your lotus scepter in your arm, and govern those of the remote places.[32]
Your lower arms are of Atum, your upper arms of Atum, your belly of Atum, your back of Atum, your rear of Atum, your legs of Atum, your face of Anubis.
Horus's mounds serve you; Seth's mounds serve you.

214 Ho, Unis! Beware of the lake![33] RECITATION 4 TIMES.
Dispatches of your ka have come for you, dispatches of your father have come for you, dispatches of the Sun have come for you, (saying), "Go in the wake of your Sun and become clean, your bones falcon goddesses in the sky, that you may be beside the god, and leave your house to your son of your begetting."
Anyone who will speak bad of the name of Unis when you go forth, Geb has decreed him a reject in the town of the pregnant one,[34] turning back and becoming inert.
But you shall become clean in the cool waters of the stars and board (the sunboat) on cords of metal, on the shoulders of Horus in his identity of the one who is in Sokar's boat.
Humanity will cry out to you once the Imperishable Stars have raised you aloft.
Climb to the place where your father is, where Geb is, and he will give you what is on Horus's brow. You shall become akh through it, you shall take control through it, you shall be through it at the fore of the westerners.

RELEASE FROM THE DUAT AND THE EARTH

215 Ho, Unis! Your envoys have gone, your heralds have run, to your father, to Atum (to say for you),
"Atum, bring me up to you, encircle me inside your arms. There is no star-god without his companion: I am your companion.
See me, as you have seen the forms of the progeny who know their spells, the Imperishable Stars, and see (in me) the two in the palace—that is, Horus and Seth.[35]

May you spit on Horus's face for him and remove the injury against him; may you gather Seth's testicles for him and remove his hurt.[36]

That one has been born to you, this one has been conceived to you, for you have given birth to Horus in his identity at which the earth shakes and the sky trembles."

This one has no hurt, that one has no injury, and vice-versa: you have no injury, (Unis), you have no hurt.

You have been born, Horus, to Osiris, but have become more ba than he, more in control than he.

You have been born, Seth, to Geb, but have become more ba than he, more in control than he.

No god's own seed has gone (from life): you, his own, will not go.

Sun Atum will not give you to Osiris: he will not claim your mind, he will not have control of your heart. Sun Atum will not give you to Horus: he will not claim your mind, he will not have control of your heart.

Osiris, you cannot control him; your son cannot control him. Horus, you cannot control him; your father cannot control him.

You belong, WHOEVER,[37] to that god of whom Atum's twins said: "You are distinguished," they said, "in your identity of a god."

You become completed as every god:

your head as Horus of the Duat—an Imperishable Star;
your face as Eyes-Forward—an Imperishable Star;
your ears, Atum's twins—an Imperishable Star;
your eyes, Atum's twins—an Imperishable Star;
your nose as the Jackal—an Imperishable Star;
your teeth, Sopdu—an Imperishable Star;
your arms, Hapi and Duamutef—whenever you demand to go up to the sky, you go up;
your legs, Imseti and Qebehsenuef—whenever you demand to go down to the undersky, you go down;
your limbs, Atum's twins—an Imperishable Star.

You do not perish, your ka does not perish: you are ka.

COMMENDATION TO THE NIGHTBOAT AT DUSK

216 RECITATION. Someone comes to you, Nephthys;
someone comes to you, Nightboat;
someone comes to you, Pilot covered in gore;[38]
someone comes to you, Place where kas are remembered:
may you remember him, this Unis.

Orion becomes encircled by the Duat, as the Living One[39] becomes clean in the Akhet;

Sothis becomes encircled by the Duat, as the Living One becomes clean in the Akhet:

This Unis becomes encircled by the Duat, as the Living One becomes clean in the Akhet.

He has become akh for them, he has grown cool for them, inside the arms of his father, inside the arms of Atum.

COMMENDATION TO ATUM AT DAWN

217 RECITATION. Sun Atum, this Unis has come to you—an imperishable akh, lord of the property of the place of the four papyrus-columns.[40] Your son has come to you, this Unis has come to you. You shall both traverse the above, after gathering in the netherworld, and rise from the Akhet, from the place in which you have both become akh.

Seth and Nephthys, go, announce to the gods of the Nile Valley as well as their akhs, "This Unis has come, an imperishable akh. Should he want you to die, you will die; should he want you to live, you will live."

Sun Atum, Unis has come to you—an imperishable akh, lord of the property of the place of the four papyrus-columns. Your son has come to you, this Unis has come to you. You shall both traverse the above, after gathering in the netherworld, and rise from the Akhet, from the place in which you have both become akh.

Osiris and Isis, go, announce to the gods of the Delta as well as their akhs, "This Unis has come, an imperishable akh, as the one who is to be worshiped, (Osiris) who is over the inundation: let the akhs in the water worship him. The one he wants to live, he will live; the one he wants to die, he will die."

Sun Atum, this Unis has come to you—an imperishable akh, lord of the property of the place of the four papyrus-columns. Your son has come to you, this Unis has come to you. You shall both traverse the above, after gathering in the netherworld, and rise from the Akhet, from the place in which you have both become akh.

Thoth, go, announce to the gods of the West as well as their akhs, "This Unis has come, an imperishable akh, arrayed on the neck as Anubis at the head of the western height, that he may claim minds and control hearts. The one he wants to live, he will live; the one he wants to die, he will die."

Sun Atum, this Unis has come to you—an imperishable akh, lord of the property of the place of the four papyrus-columns. Your son has come to you, this Unis has come to you. You shall both traverse the above, after

gathering in the netherworld, and rise from the Akhet, from the place in which you have both become akh.

Horus, go, announce to the bas of the East as well as their akhs, "This Unis has come, an imperishable akh. The one he wants to live, he will live; the one he wants to die, he will die."

Sun Atum, your son has come to you, this Unis has come to you. Elevate him to you, encircle him within your arms: he is your bodily son forever.

COMMENDATION TO OSIRIS

218 RECITATION. Osiris, this Unis has come, the Ennead's fledgling, an imperishable akh. He will claim minds, take away kas, and bestow kas, as what he reckons, including whomever he associates to himself or petitions to him. There is none who will be excluded without his bread, without his ka's bread, deprived of his bread.

Geb has spoken, and it has come from the mouth of the Ennead, "O next falcon who acquires (the throne)," they said, "you are ba and in control."

This Unis has come, the Ennead's fledgling, an imperishable akh, who surpassed you and surpasses you, wearier than you and greater than you, sounder than you and more acclaimed than you, and your time therein is no more. It is what Seth and Thoth have done, your brothers who do not weep for you.

Isis and Nephthys, assemble, assemble, gather, gather: this Unis has come, the Ennead's fledgling, an imperishable akh.

The westerners in the earth are for this Unis:
this Unis has come, the Ennead's fledgling, an imperishable akh.

The easterners in the earth are for this Unis:
this Unis has come, the Ennead's fledgling, an imperishable akh.

The southerners in the earth are for this Unis:
this Unis has come, the Ennead's fledgling, an imperishable akh.

The northerners in the earth are for this Unis:
this Unis has come, the Ennead's fledgling, an imperishable akh.

Those in the undersky are for this Unis:
this Unis has come, the Ennead's fledgling, an imperishable akh.

LITANY OF IDENTIFICATION WITH OSIRIS

219 RECITATION. Atum, this Osiris here is your son, whom you have made revive and live:
he lives and this Unis lives,
he does not die and this Unis does not die,

he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
Shu, this Osiris here is your son, whom you have made revive and live:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
Tefnut, this Osiris here is your son, whom you have made revive and live:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
Geb, this Osiris here is your son, whom you have made revive and live:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
Nut, this Osiris here is your son, whom you have made revive and live:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
Isis, this Osiris here is your brother, whom you have made revive and live:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
Seth, this Osiris here is your brother, who was made to revive and live
that he might catch you:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.

Nephthys, this Osiris here is your brother, whom you have made revive and live:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.

Thoth, this Osiris here is your brother, who was made to revive and live that he might catch you:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.

Horus, this Osiris here is your father, whom you have made revive and live:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.

Big Ennead, this one here is Osiris, whom you have made revive and live:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.

Little Ennead, this one here is Osiris, whom you have made revive and live:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.

Nut, this Osiris here is your son, of whom you said, "Someone has been born to me," you said, and you wiped his mouth for him after his mouth had been parted by his beloved son Horus and his limbs numbered by the gods:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;

he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
In your identity of the Heliopolitan, enduring in his necropolis:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
In your identity of Andjeti, at the head of his countrysides:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
In your identity of the one in the Scorpion Compound, the Ka At Rest:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
In your identity of the one in the god's booth, the one in the censing, the one of the coffer, the chest, and the sack:[41]
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
In your identity of the one in the white palace of laurelwood:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
In your identity of the one in Orion, with your season at the sky and your season at the earth. Osiris, turn your face and look at this Unis, your seed that came forth from you active:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.

In your identity of the one in Dep—your arms be about the meal, your daughter;[42] provide yourself with it:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
In your identity of the one in the Compound of the Eldest of Bulls—your arms be about the meal, your daughter; provide yourself with it:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
In your identity of the one in Southern Hermopolis—your arms be about the meal, your daughter; provide yourself with it:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
In your identity of the one in Northern Hermopolis—your arms be about the meal, your daughter; provide yourself with it:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
In your identity of the one in the Town of Basins—what you have eaten, the Eye, your belly grows round from it, your son Horus releasing it to you so that you might live from it:
he lives and this Unis lives,
he does not die and this Unis does not die,
he does not perish and this Unis does not perish;
he is not taken away and this Unis is not taken away:
he will be taken away should this Unis be taken away.
Your body is the body of this Unis,
your flesh the flesh of this Unis,
your bones this Unis's bones:
you go (from life) should this Unis go;
should this Unis go, you go.

COMMENDATION TO THE RED CROWN

220 The Akhet's door is opened, its doorbolts draw back.
He has come to you, Red Crown; he has come to you, Fiery One; he has come to you, Great One; he has come to you, Great of Magic—
clean for you and fearful because of you.
May you be content with him, may you be content with his cleanliness, may you be content with his speech when he says to you, "How fine you look, content, renewed, and rejuvenated, for the god who is the gods' father has given you birth!"
He has come to you, Great of Magic: he is Horus, encircled by the aegis of his eye, the Great of Magic.

221 Ho, Red Crown! Ho, Curl![43] Ho, Great One! Ho, Great of Magic! Ho, Fiery One!
May you make Unis's ferocity like your ferocity,
may you make this Unis's fearsomeness like your fearsomeness,
may you make this Unis's acclaim like your acclaim,
may you make the love of this Unis like the love of you,
may you make his baton at the head of the living,
may you make his scepter at the head of the akhs,
may you make his knife sturdy against his enemies.
Ho, Curl! You have emerged in him and he has emerged in you.
(O Unis), the Great Thing has given you birth, the Firstborn's Thing has adorned you; the Firstborn's Thing has given you birth, the Great Thing has adorned you: for you are Horus, encircled by the aegis of his eye.

COMMENDATION TO THE SUN

222 RECITATION. You stand up on it, this land that came from Atum, the spittle that came from the Beetle, and evolve on it and become high on it, and your father sees you, the Sun sees you.
He has come to you, his father: he has come to you, O Sun;
he has come to you, his father: he has come to you, O Downcast;
he has come to you, his father: he has come to you, O Fertilizer;
he has come to you, his father: he has come to you, O Rager;
he has come to you, his father: he has come to you, O Great Wild Bull;
he has come to you, his father: he has come to you, O One of the Great Reedfloat;
he has come to you, his father: he has come to you, O Sopdu;
he has come to you, his father: he has come to you, O Sharp-teeth,

that you may make this Unis grasp the Cool Waters and receive the Akhet;

that you may make this Unis rule the Nine and provide the Ennead;

that you may give in this Unis's arm the crook that lowers the head of the Delta and the Nile Valley.

He descends on his opponent and stands up over the Great One as his greater—

the one whom Nephthys has blessed, for he has taken away opposition, (saying): "You have provided yourself as (Seth), Great of Magic in Ombos, lord of the Nile-Valley land; nothing is lost to you, nothing is wanting to you: for see, you are more ba and more in control than the gods of the Nile Valley or its akhs, you whom the pregnant one spewed forth and you illumined the night, provided as Seth, whose raw (testicles) were pulled off";

the one whom Isis has blessed, (saying), "You have provided yourself as Horus the Youthful; nothing else is lost to you, nothing else is wanting to you: for see, you are more ba and more in control than the gods of the North or its akhs."

(Unis), you release your cleansing to Atum in Heliopolis; you descend with him, that you may decide the needs of the undersky and stand up in the places of Nu.

You evolve with your father Atum, you go high with your father Atum, you rise with your father Atum and release needs.

Head to (Nut), the Heliopolitan in the sedan chair; go forth and part your path through Shu's bones, that the inside of your mother Nut's arms may encircle you.

You become clean in the Akhet and release your cleaning in Shu's Lakes.

You go up and go down: you go down with the Sun, one of the dusk with the One Who Was Cast Down.

You go up and go down: you go up with the Sun and rise up with the One of the Great Reedfloat.

You go up and go down: you go down with Nephthys, one of the dusk with the Nightboat.

You go up and go down: you go up with Isis and rise up with the Dayboat.

You gain control of your body, without impediment, having been born to (be) Horus and conceived to (be) Seth, having become clean in the Western nome, having received your cleaning in the Bubastite nome, with your father, with Atum.

You have developed, you have gone high, you have become effective, it has become cool for you, inside your father's arms, inside Atum's arms.

Atum, elevate him to you, encircle him inside your arms: he is your son of your body, forever.

COMMENDATION TO THE SKY

245 This Unis comes to you, Nut; this Unis comes to you, Nut, having left his father on earth, having left Horus behind him, having grown wings as a falcon, feathered as a hawk, his ba having fetched him, his magic having provided him.

(Unis), you part your place in the sky among the stars of the sky, for you are the lone star at the shoulder. May you look upon Osiris's head as he governs the akhs, while you yourself stand far from him: you are not of them, you will never be of them.

COMMENDATION TO THE GODS

246 This Unis's stance as a ram with two wild-bull horns on his head is seen. For you are a black ram, (Unis), son of a black ewe, whom a white ewe bore and four sheep suckled.

Blue-eyed Horus comes against you (gods): beware of red-eyed Horus, the one with painful wrath, whose ba cannot be barred!

His envoys go, his hurriers run, and they announce to the one with sweeping shoulder in the east,[44] "This one of yours has gone, of whom the god says that he will govern the gods' fathers. The gods grow silent for you, the Ennead have put their arm to their mouth, before this one of yours, of whom the god says that he will govern the gods' fathers."

Go stand at the Akhet's door, (Unis); pull open the Cool Waters' door, and stand at their fore, as Geb at the fore of his Ennead.

When they enter they strike obstruction; when they exit they lift up their face and see you as Min at the fore of the Dual Shrines.

Someone stands up behind you, (Sun):
your brother stands up behind you,
the one you summoned stands up behind you.

You will not perish, (Unis); you will not cease:
your identity will endure with people even as your identity comes to be with the gods.

SPELLS FOR EMERGING FROM THE DUAT (ANTECHAMBER, WEST GABLE)

ADDRESS TO THE SPIRIT AS IT LEAVES THE BURIAL CHAMBER[45]

247 RECITATION. Your son Horus has acted for you.
The great ones shake, having seen the knife in your arm as you emerge from the Duat.
Greetings, experienced one! Geb has created you, the Ennead has given you birth.
Horus becomes content about his father, Atum becomes content about his years, the eastern and western gods become content about the great thing that has happened in his[46] embrace—the god's birth.
It is Unis: Unis, see! It is Unis: Unis, look!
It is Unis: hear! It is Unis: Unis, exist!
It is Unis: Unis, raise yourself from your side!
Do my command, you who hate sleep but were made slack. Stand up, you in Nedit. Your good bread has been made in Pe; receive your control of Heliopolis.
It is Horus (who speaks), having been commanded to act for his father.
The storm-lord, the one with spittle in his vicinity, Seth—he bears you: he is the one who bears Atum.

APPEARING AS THE MORNING STAR

248 RECITATION. I am a great one: I have emerged from the Ennead's thighs. I have been conceived by Sekhmet, and Shezmetet is the one who gave birth to me, a star with sharp front and extensive goings, who fetches what the above has for the Sun every day.
I have come to my seat with the Two Ladies on it, appearing as a star.

APPEARING AS NEFERTEM

249 RECITATION. O you two combatants, please tell the noble one, of whatever identity, I am that lotus that rises clean from the earth.
I am received by the one who made my seat; I am the one at the great controlling power's nose.
I have come from the Isle of Flame, having put Maat in it in place of disorder.
I am the one to whom belongs the linen that the uraei guard during the night of the great flood that comes from the great goddess.
I appear as Nefertem, as the lotus at the Sun's nose when he emerges from the Akhet every day, the one at the sight of whom the gods become clean.

APPEARING AS PERCEPTION IN THE SUNBOAT

250 RECITATION. I am the one in charge of kas, the one who joins minds for the great one in charge of experience, the one who carries the god's scroll—Perception, at the west of the Sun.

I have come to my seat that is in charge of kas. I join to minds experience of the great thing; I become Perception, who carries the god's scroll at the west of the Sun, who has been tended by my agency; I am the one who says the great thing in the (Sun's) mind on the festival of red linen.

That is I: I am Perception at the west of the Sun, reserved of mind, at the fore of Nu's cavern.

ADDRESS TO THE STARS AND GODS OF THE DUAT

251 RECITATION. O you in charge of hours, who precede the Sun, make way for me that I may pass within the circuit of Belligerent-Face.

For I am off to my seat, foremost of seats, (as) one who is behind the god,[47] with a set head arrayed with a sharp and forceful horn like one who carries a sharp, throat-cutting knife, (a horn) that severs strife from the bull's head and makes those in the darkness quiver, a powerful horn that is behind the great god.

For I have repulsed those who were caught and struck down their heart. My arm cannot be barred in the Akhet.

252 RECITATION. Lift your face, you gods in the Duat: I have come that you might see me changed into the great god. Induct me shaking (for fear of me), array me as lord of you all.

I govern the people and judge the living within the Sun's shore; I speak with the one who parted the two gods[48] at the clean shore where I have made my seat.

My (symbol of) control is at my head, my scepter causes respect for me.

I sit with the Sun's rower, and when I command something good he does it: I am the great god.

CLEANSING IN THE FIELD OF REEDS

253 RECITATION. Someone has become clean in the Field of Reeds: the Sun has become clean in the Field of Reeds.

Someone has become clean in the Field of Reeds: I have become clean in the Field of Reeds.

My title is from the Sun: Nut, receive my title; Shu, raise it up; Shu, raise it up.

Spells for Passing through the Akhet (antechamber, west–south walls)

At the entrance to the Akhet

254 The great (Akhet) is censed for the Bull of Nekhen and the flame of my blast is against you who are around the shrine.[49]

O great god whose identity is unknown, a meal in place for the sole lord! O lord of the Akhet, make a place for me.

If you do not make a place for me, I will make a curse on Father Geb, (saying), "The earth has no spokesman; Geb has no guard, and anyone I find in my way I devour." The pelican will prophesy, the Sunshine-bird will come forth, the Great One will stand up, and the Enneads will speak, (saying), "The earth is completely dammed up, for the mountain ranges on either side of the river have been joined and the two banks have been united, the roads have been made inaccessible to those who would pass, and the terraces have been destroyed for those who would go up."

The rope has been guided, the Beaten Path crossed, and the ball struck at the mouth of the Apis's canal.

"Your fields are afraid, O Climbing Star, before the Star's Pillar, having seen Kenzet's pillar, the bull of the sky; the Oxherd is overwhelmed upon its[50] stem; fear and shaking descend upon the Knife-Bearers before the storm of the sky,[51] for he has parted the earth through what he has learned, on the day when he wanted to come"—so says the god with the great plow who is in the midst of the Duat.

"Look, she is coming, the beautiful West, to meet you, to meet you with her beautiful tresses, and she is saying: 'Welcome, you to whom I gave birth, with rising horn, eye-painted pillar, bull of the sky: your form is distinguished; pass in peace, for I have joined you'"—so says the beautiful West about me.

"Go and row to the Field of Offerings, set course to the god perched on his high tree"—so says Thighs-Forward—"and plow into the earth to your thickness, to your middle, to your shoulders. You see the Sun in his fetters, you worship the Sun in his escape from fetters by means of the Great One's aegis, which is his red linen.[52] The lord of contentment is giving you your title."

You apes who sever heads, I pass by you in peace, for I have tied my head on my neck—and my neck is on my torso—in my identity of Head-Tier, in which I tied the head of the Apis on him on the day of lassoing the longhorned bull.

Since I have allowed them to eat from their cups and drink from their inundation, so am I protected in the same by those who see me.

The jubilation uraeus is on her staff, and my Tefnut, who supports Shu, is widening my place in Busiris, in Mendes, in Djedut; erecting dual standards at the fore of the great ones; excavating a plot for me in the Field of Reeds; and establishing my farmland in the field of the Field of Offerings.

I judge between the two contestants in the Great Immersion, for my power is the power of Tebi's eye and my force is the force of Tebi's eye.

I have saved myself from those who would do this against me: who would take my food from me when it is present, who would take my supper from me when it is present, who would take the air from my nose, who would bring to a standstill my days of life. My force will be against them, when I am apparent on my shore, and their hearts will fall to his fingers, their entrails to those who belong to the sky, their red parts to those who belong to the earth, their heirs to indigence, their houses to conflagration, their portals to a high inundation.

My mind is at ease, [TWICE]. I am the unique one, bull of the sky, for I have removed those who would do that against me, for I have annihilated their survivors.

That is the seat I have, the one I took, the one I raised, which my father Shu gave me beside Seth.

255 RECITATION. The Akhet is censed for Horus of Nekhen. A meal for the lords!

The Akhet is censed for Horus of Nekhen and the flame of its blast is toward you who are around the shrine, the swell of its blast is toward you who bear the great goddess.

The Akhet is censed for Horus of Nekhen. A meal for the lords!

O despicable one, despicable of character, despicable of form, remove yourself from your place, lay down your insignia for me.

If you do not remove yourself from your place and lay down your insignia, I will come with my face of the great god (Horus) who is lord of wrath, who grew powerful from the injury in him; I will give the flame of my eye so that it surrounds you and puts tempest among those who do (evil) deeds and its swell among those original gods; I will strike Shu's arms from under Nut; and I will put my shoulder to the bulwark you depend on.

So, the great one stands up inside his shrine and lays down his insignia for me, for I have acquired Authoritative Utterance and have control of Perception.

256 RECITATION. I have inherited from Geb, I have inherited from Geb.

For I have inherited from Atum; for I am on the throne of Senior Horus; for my eye is my force; for my protection is what was done to me; for the flame of the blast of my effective uraeus is Renenutet on my head; for I have put fear of me in their mind by making discord among them; for I have seen the gods naked and bowing to me in praise.

Row me, my mother! Pull me (in my boat), my harbor: haul your rope!

257 RECITATION. Disturbance in the sky! "We see something new," say the original gods.

Ennead, Horus is in the sunlight. Let those who have forms terrorize for me, let Atum's Dual Ennead serve me as I sit on the seat of the Lord of All.

I acquire the sky and split open its basin; I lead the paths of Evolver.

When I set in the west, those of the Duat follow me; when I shine anew in the east, he who parted the two contestants comes to me in obeisance.

The gods terrorize for me, since I am senior to the great one and belong to the control of my seat.

I acquire Authoritative Utterance, Continuity is fetched for me, and Perception is set for me at my feet.[53]

Haul (the sky-boat) for me, for I have acquired the Akhet!

EMERGING INTO THE AKHET

258 RECITATION. I am Osiris in a dust-devil. The ground is my abomination: I do not enter Geb.

I end my sleep with my bones broken in my compound on earth, and remove my obstructions.

I have become clean through Horus's eye, my obstruction has been removed through Osiris's two kites,[54] and I have released my outflow to earth in Qus.

My sister (Wadjet), the Lady of Pe, is the one who cried for me, (saying), "He is off to the sky, he is off to the sky, in the wind, in the wind." I shall not be turned away, and there is none who will turn away from me. I shall not sit (to be judged) in the god's court.

I am the one who is on his own, senior of the gods: my cake of bread is for above with the Sun, my feast is from Nu.

I am the one who turns back, going and coming with the Sun and embracing my compounds. I allocate kas and take away kas, set obstruction and remove obstruction. I spend the day and night pacifying the two (contestants with) adzes[55] in Hermopolis. My foot is not crossed, my mind is not barred.

260 RECITATION. O Geb, Nut's bull, I am Horus, heir of my father.

I am the one who has gone and come back; the fourth of those four gods who fetch water, administer scrubbing, and make jubilation with the foreleg of their fathers; one who wants to be justified in what I have done.

For judgment between orphan and orphaness has been made for me, the Dual Maat heard (the case), Shu was a witness, and the Dual Maat commanded that Geb's thrones serve me, that I raise myself to what I wanted, that my limbs that were in secret be joined, that I unite those in Nu, and that I put an end to contention in Heliopolis.

Now that I have emerged today in the true form of a living akh, I will break up fighting and restrain commotion. I have emerged for Maat, that I might get her, and she is with me. Rage departs for me, and those in Nu serve me with life, for my refuge is his eye, for my protection is (my) eye, for my force is my eye, for my power is my eye.

O southern, northern, western, and eastern gods, protect me and be afraid of me, for I have sat down in the awning of the dual courtyard.[56] That effective uraeus Djenenutet will burn for you and press your minds.

You who would come against me as an impediment, come to me, come to me! I am the very person of my father, the bud of my mother.

Travelling in darkness is my abomination: I do not see those who are upside down.[57] I have emerged today that I might get Maat, and she is with me. I am not given to your fire, O gods.

261 RECITATION. I am woe to the mind, the son of Shu's mind, extensively extended, with scorching light.

I am the fire in the wind's top, to the sky's limits, to the earth's limit, before the lightning bolts' arms become empty of me. I traverse Shu, travel the horizon, and kiss the Red Crown, (being) one whom the god has cast, and those in motion open their arms to me. I stand up on the eastern side of the hail,[58] having used the ascent to the above.

I am the one who does the tempest's mission.

262 RECITATION. Do not be ignorant of me, god, since you know me and I know you, and I know you.

Do not be ignorant of me, Sun, since you know me and I know you. Do not be ignorant of me, Sun; I call you Great of Provision, Lord of All.

Do not be ignorant of me, Thoth, since you know me and I know you. Do not be ignorant of me, Thoth; I call you He Who Sets Alone.

Do not be ignorant of me, Sharp Horus, since you know me and I know you. Do not be ignorant of me, Sharp Horus; I call you Difficult.

Do not be ignorant of me, you of the Duat,[59] since you know me and I know you. Do not be ignorant of me, you of the Duat; I call you He Who Wakes Sound.

Do not be ignorant of me, Sky Bull, since you know me and I know you. Do not be ignorant of me, Sky Bull; I call you This One Who Endures.

Look, I have come. Look, I have come. Look, I have emerged. I have not come of my own accord, a dispatch having come for me. I have passed by my ba's house; the Great Lake's wrath has missed me.

There is no one who requires my fare for the great ferry; there is no one who bars me from the White Palace of the great ones at the Beaten Path of Stars—for look, I have reached the sky's height.

I have seen my cobra in the Nightboat: I am the one who rows in it. I have recognized the uraeus in the Dayboat: I am the one who bails it. Humanity have witnessed me. The sky's hail-clouds have taken me that they might elevate me to the Sun.

263 RECITATION. The sky's two reedfloats are place for the Sun, that he might cross on them to the Akhet;

the sky's two reedfloats are placed for Horus of the Akhet, that Horus of the Akhet might cross on them to where the Sun is;

the sky's two reedfloats are placed for me, that I might cross on them to the Akhet, where the Sun is:

the sky's two reedfloats are placed for me, that I might cross on them to where Horus of the Akhet is, to where the Sun is.

It has become good for me with my ka: I live with my ka, my leopard-skin on me, my staff in my arm, my baton in my hand.

Those who have gone away have missed me. They bring me the four senior akhs at the fore of the braid-wearers, who stand in the eastern

side of the sky and sweep away with their electrum staves, and they tell the Sun my nickname and announce my to Ka-Allocater, (saying),

"Greet his entrance into the north of the Field of Reeds. Let him cross on the Winding Canal. Let him be transported over to the eastern side of the Akhet, let him be transported over to the eastern side of the sky. His sister is Sothis, his female sibling is the Morning Star."

CROSSING THE AKHET

267 RECITATION. You have your mind, Osiris; you have your legs, Osiris; you have your arms, Osiris: I have my own mind, I have my own legs, I have my own arms.

A footpath to the sky is laid down for me, that I might go up on it to the sky. I go up on the smoke of a great censing, I fly as a bird and alight as a beetle. When I fly as a bird and alight as a beetle, it is in the empty seat in your boat, Sun.

Stand up and remove yourself, you who do not know the reeds,[60] that I may sit in your seat.

I row in the sky in your boat, Sun; I push off from land in your boat, Sun. When you are emerging from the Akhet, I, with my baton in my arm, will be the one sailing your boat, Sun, that you may ascend to the sky and go away from the land, away from (earthly cares of) wife and kilt.

268 RECITATION. I wash myself as the Sun appears and the Elder Ennead shines.

Should the Ombite become elevated to the fore of the shrine, I will take away the elite as a limb of his, I will seize the crown from the Dual Ennead.

Isis nurtures me, Nephthys suckles me.[61] Horus receives me[62] at his two fingers, cleanses me in the Jackal Lake, and releases my ka from the Duat Lake. He purges the flesh of my ka and of my body with that which is on the Sun's shoulders in the Akhet, which he receives when the Two Lands shine and he opens the gods' faces. He conducts my ka to my body at the Big Compound.

The portals act for me, the (Red Crown's) coil is tied on for me, and I lead the Imperishable Stars.

I cross to the Fields of Reeds with those in the Akhet rowing me and those in the Cool Waters sailing me.

I become truly functional, and my arms do not go off. I become truly foremost, and my ka reaches me.

269 RECITATION. The fire is set, the fire swells up. The incense is set on the fire, the incense swells up.

Your scent comes to me, incense: my scent comes to you, incense.

Your scent come to me, gods; my scent comes to you, gods.

I exist with you, gods; you exist with me, gods.

I live with you, gods; you live with me, gods.

I desire you, gods; desire me, gods.

The wafer comes, the cap that comes from Horus's knee comes:

the emerger comes, the emerger comes;

the climber comes, the climber comes;

the ascender comes, the ascender comes.

I go up on Isis's thighs, I climb on Nephthys's thighs. My father Atum takes my arm and allots me to those gods who are wise and experienced, the Imperishable Stars.

My mother Ipy, give me that breast of yours, that I may transport it to my mouth and suck that white, dazzling, sweet milk of yours.

Yonder land in which I go, I do not thirst in it, I do not hunger in it, forever.

270 RECITATION. May you awake in peace: Face Behind Him, in peace; Sees Behind Him, in peace; the sky's ferryman, in peace; Nut's ferryman, in peace; the gods' ferryman, in peace.

I have come to you that you may transport me in the ferryboat in which you transport the gods.

I have come to his side like a god's coming to his side; I have come to his proximity like a god's coming to his proximity.

There is no accusation of one alive against me, there is no accusation of one dead against me, there is no accusation of a duck against me, there is no accusation of a steer against me.

So, should you not transport me, I will jump up and put myself on a wing of Thoth, and he is the one who will transport me to yonder side.

271 RECITATION. I am the land-swimmer that emerged from the lake: I am a fresh lotus.

It is I: be content, Two Lands. It is I: unite, Two Lands.

It is I: join together, my mother the great wild cow on the hill of grass and my mother the female wild cow on the hill of the stork.

Stand up, you two uprights, and descend, you crossbars, that I may go up on the ladder that my father the Sun has made for me.

Let Horus and Seth take my arm and take me to the Duat. You with the eye-injury, beware of him with the command; you with the command, beware of him with the eye-injury.[63]

Open the god's face to me, for I sit on the great seat beside the god.

272 RECITATION. Height that never is penetrated, portal of Nu! I have come to you: have this opened to me; I am the little one in it.

For I am at the head of the Sun's followers; I am not at the head of the gods of disturbance.

SPELLS FOR THE SPIRIT'S REBIRTH (ANTECHAMBER, EAST GABLE AND WALL)

ENTERING THE AKHET'S EASTERN LIMIT[64]

273 The sky grows cloudy, the stars obscured; the (sky's) arcs quake, the horizons' bones shake; and those who move grow still, for they have seen me apparent and ba as the god who lives on his fathers and feeds on his mothers.

I am the lord of jackal-like rapacity, whose (own) mother does not know his identity:

my nobility is in the sky and my power in the Akhet, like Atum, my father who bore me—and though he bore me, I am more powerful than he;

my kas are about me, my guardian forces under my feet, my gods atop me, my uraei on my brow;

my lead uraeus is on my forehead, ba when seen and effective for shooting fire; for my powers are on my torso.

I am the sky's bull, with terrorizing in his mind, who lives on the evolution of every god, who eats their bowels when they have come from the Isle of Flame with their belly filled with magic.

I am an equipped one who has gathered his effectiveness, for I have appeared as the great one who has assistants, sitting with my back to Geb.

I am the one whose case against him whose identity is hidden was decided on the day of butchering the senior ones.

I am lord of offering, who ties on the leash (of the sacrificial animal), who makes his own presentation of offerings.

I am one who eats people and lives on gods, one who has fetchers and sends off dispatches.

Grasper of Forelocks in the kettle is the one who lassoes them for me;

Serpent with Sweeping Head is the one who guards them for me and bars them for me;

Gory All Over is the one who binds them for me;

Courser, the lords' knife-bearer, is the one who slits their throats for me and takes out for me what is in their belly—he is the messenger I send to confront;

Shezmu is the one who butchers them for me and cooks a meal of them for me on my evening hearthstones.

274 I am the one who eats their magic and swallows their akhs:
their adults are for my morning meal, their middle-sized ones for my evening meal, their little ones for my nighttime snack, their old men and women (fuel) for my ovens;

the sky's great northerners are the ones who set fire for me to the cauldrons containing them with the bones of their senior ones;

those in the sky serve me, while the hearthstones are poked for me with the legs of their women;

both skies go around (in service) for me and the two shores serve me.[65]

I am the most controlling power, who controls the controlling powers;
I am the sacred image who is most sacred of sacred images:
anyone I find in my way I devour,
for my proper place is in front of all the privileged ones in the Akhet.

I am the god who is senior to the senior ones,
thousands serve me and hundreds present offering to me;
for I have been given title as the greatest controlling power by Orion, the gods' father;
for I have reappeared in the sky and am crowned as lord of the Akhet;
for the vertebrae of spines have been broken up for me and I have acquired the gods' hearts;
for I have eaten the red and swallowed the raw.

I feed on the lungs of the experienced and grow content from living on hearts and their magic as well.

I spit out when I lick the emetic parts in the red, for I am replete and their magic is in my belly.

My privileges are not taken from me, for I have swallowed the Perception of every god.

Continuity is my lifetime, eternity is my limit, in my privilege of "When He Likes He Acts, When He Dislikes He Does Not Act," which is in the Akhet's limits forever continually.

For their ba is in my belly and their akhs are with me, as the excess of my meal with respect to (that of) the gods, since it was heated for me with their bones;[66]
for their ba is with me, and (only) their shadows are (still) with their owners;
for I am in this (state), ever apparent, ever set.
Those who do (evil) deeds will not be able to hack up my mind's place among the living in this world forever continually.

275 RECITATION. I have come to you, falcons, in your compounds—be calm to me—with my bent tail, of the intestine of a baboon, at my rear.
I open the two facing doorleaves, I get to the Akhet's limits, having laid down my (usual) tailed kilt there.
I become the great one in Shedit.

SPELLS AGAINST INIMICAL BEINGS[67]

276 RECITATION. Should you act it is against yourself: what you might do is against yourself, you Digger[68] in his cavern, you impediment!

277 Horus fell because of his eye, the bull crawled off because of his testicles. Fall down, crawl away!

278 RECITATION. Baboon has stood up to meet the Foremost of Letopolis: let the (poison) spit of the one whose trampling is desired stop, you whose trampling is desired.
You are released, *wfj*-snake: let me be protected.

279 RECITATION. I am a trampler, who chops the canals' mud.
Thoth, behind me! Trample the one of the dark, trample the one of the dark!

280 RECITATION. You of the (evil) deed, you of the (evil) deed! You of the wall, you of the wall!
(Set) your face behind you! Beware of the great mouth!

281 Caught one of the courtyard, you! Earthen one of the courtyard, long one, you of the foot, lion of *phtj*, lion of *pṯtj! Phtj*, *pṯtj*, give me now your long one! Stack up the flesh! Woe, now: the pot!
Glide off, glide off, Glider, Glider![69]

282 RECITATION. O *ḫ3zt*-snake, the vulture's mouth—that is your attack, *ḫ3zt*-snake: the vulture's mouth, the one belonging to the Gold of Jubilation, Apparent in Heat and Jubilation.
This is your bull, the esteemed one against whom this is done.

283 RECITATION. Shall I chop this left nail of mine against you and set a blow with it for Min, attacker?

O you who acquire, don't acquire!

284 RECITATION. The one Atum has bitten has filled his mouth, coiling all up.

The centipede is hit by him of the compound, he of the compound is hit by the centipede: that lion is inside this lion; the two bulls fight inside the ibis.

285 RECITATION. Your two (poison) drops are off to your two (poison) sacs: let them be spewed out now, Gory!

Spew out, you with the liquid, with water! O you of the injured eye, favorite tongue of Seshau—rain, you wretched one! Cobra, reject (it)! You windpipe, you of the *ḫt*-plant, alum![70]

The lion is dangerous with (his) water. Extender, extend not! It is the windpipe.

286 RECITATION. Spray not as a long one, you, *tjt*-snake of the jars!

Let the Byblites[71] be crawled off. Let the Red Crowns bring in the long-one extended, for I raise the Red Crowns and you should praise my name.

287 You whose mother turned him away, you whose mother turned him away, aren't you such, aren't you such? Lion, spit out!

288 RECITATION. *Hkj*-snake, *hkrt*-snake, go away, head off! My eye, don't look at him!

You shall not do your mission with me: spit out, don't come back!

289 RECITATION. The bull falls to the shin-snake, the shin-snake falls to the bull: fall down, crawl away!

290 RECITATION. Face has fallen on face: the knife all dappled black has emerged and swallowed for itself and acquired for itself.

291 RECITATION. Your jubilation has been repelled, you white one of the hole, by the one who emerged as a worm.

Your own jubilation has been taken away, you white one of the hole, by the one who emerged as a worm.

292 RECITATION. Your repeated attack is for the attacker, you snake whose scratch has missed. Your aggression is for your aggressor, you snake whose scratch has missed.

293 RECITATION. Back, hidden one! Hide yourself, and don't let me see you!
You should not come to where I am, and I will not say against you your name of Traveler, son of (the female) Traveler.
The Sunshine's Servant falls in the inundation, turned away, turned away: monster, lie down!

294 RECITATION. I am Horus, who came from the acacia, who came from the acacia, who was commanded, "Beware of the lion"; to whom the command came forth, "Beware of the lion."
I have emerged from my stoppered jar after spending the night in my stoppered jar, for my appearance is at dawn. I have emerged from my stoppered jar after spending the night in my stoppered jar, for my appearance is at dawn.

295 RECITATION. Mafdet jumps on the neck of the snake who brings his gift, and again on the neck of the snake with sweeping head. Which is the one who will remain? I am the one who will remain.

296 RECITATION. *Ṯṯw*-snake, where are you going? Wait for me: I am Geb. *Hmṯ*-snake, brother of the *ḥmṯt*-snake, your father *ḏ ʿ ʿmjw* has died.

297 My hand has come on you, accursed snake. The one that comes on you is that of Mafdet at the fore of the Compound of Life, striking you on your face and scratching you on your eyes, so that you fall in your excrement and crawl in your urine.
Fall down, lie down, crawl away, that your mother Nut may see you!

298 RECITATION. The Sun appears, with his effective uraeus atop him, against this snake that comes from the earth under my fingers. He cuts off your head with this knife, which is the hand of her who has Mafdet's face; he drags out those which are in your mouth and milks your poison with those four strings that trail behind Osiris's sandals.
Monster, lie down! Bull, crawl away!

299 RECITATION. Cobra, to the sky! Horus's centipede, to the earth!
Horus's sandal is treading on the compound's lord, the cavern's bull.
Shunned snake, I cannot be shunned: my sycamore is my sycamore, my environs are my environs.
Anyone I find in my way I devour.

SPELLS FOR LEAVING THE AKHET (ANTECHAMBER, EAST–NORTH WALLS)

ADDRESS TO THE FERRYMAN

300 RECITATION. O netherworlder of Nezat and you ferryman of the *jqht* that Khnum made, get that (ferryboat) for me!

I am Sokar of Rasetjau: I am off to where Sokar, lord of Spread Lake, is.

You two, get those spans of the desert!

BRINGING THE SUN

301 RECITATION. You have your bread-loaf, Nu and Undersky, you pair of the gods, who joined the gods with their shadow;

you have your bread-loaf, Amun and Amaunet, you pair of the gods, who joined the gods with their shadow;

you have your bread-loaf, Atum and Dual-Lion, who made their two gods and their body themselves—that is Shu and Tefnut, who made the gods, begot the gods, and set the gods.

You should say to your father that I have given you your bread-loaves and contented you with what is yours, and you should not bar me from crossing to him at the Akhet.

For I know him and know his name: Continual is his name; Continual, the year's lord, is his name.

He whose arms are a weapon, Horus at the sky's starry ceiling, who brings the sun to life every day, shall build me and bring me to life every day.

I have come to you, Horus of Shat; I have come to you, Horus of Shezmet; I have come to you, eastern Horus.

Look, I have gotten you your great eastern eye from the cavern. Receive it from me and be sound, (receive) its water in it and be sound, its gore in it and be sound, its vapor in it and be sound. Mount to it, acquire it for yourself, in its identity of the god's shawl. You should ascend to it, in its identity of the Sun. Put it at your forehead, in its identity of first-class oil. You should redden with it, in its identity of willow; you should glisten with it among the gods, in its identity of faience; you should jubilate in it, in its identity of "jubilation" oil of Renenutet, for it desires you.

Stand up, great one of the reedfloat, as Paths-Parter, filled with your effectiveness and emergent from the Akhet. Acquire for yourself the crown from the elder and great foreigners, foremost of Libya.

Sobek, lord of Bakhu, when you travel to your fields and course the interior of your mangroves and your nose smells the fumes of Shezmet, you should make my ka ascend for me beside me just like that coursing of yours ascends for you.

So, clean me; so, brighten me—in the jackal lake of yours, Jackal, in which you cleanse the gods—ba for you and sharp for you, Horus, lord of malachite.

4 TIMES; A PAIR OF GREEN FALCONS.

ASCENDING TOWARD THE SKY

302 The sky is bled[72] and Sothis lives, for I am the living one, Sothis's son, for whom the Dual Ennead have cleaned imperishable Striker. My house for the sky does not perish, my seat for the earth does not end.

People hide, the gods fly away, for Sothis has flown me to the sky amidst my brothers the gods. Nut has bared her arms to me; the two foremost bas of the bas of Heliopolis, who spent the night making that god's bewailing, have knelt down at the Sun's head.

My seat is with you, Sun, and I do not give it to any other. So, I go up to the sky by you, Sun, my face as that of falcons, my wings as those of birds, my nails as the talons of He of Atfet.

There is no case involving me at the earth with people, there is no guilty verdict of mine at the sky with the gods, for I have removed the case involving me and wiped away the one against my ascending into the sky.

Paths-Parter has flown me to the sky among my brothers the gods. I have acquired arms as a Nile goose, I have beaten wing as a kite.

A flier flies, people: I fly away from you.

303 RECITATION. Western gods, eastern gods, southern gods, northern gods! Those four clean reedfloats that you set for Osiris when he went forth to the sky and crossed to the Cool Waters with his son Horus at his fingers that he might foster him and have him appear as the great god in the Cool Waters—set them for me.

"You are Horus, Osiris's son; you are the senior god, Hathor's son; you are Geb's seed," (say the gods). Osiris has now commanded that I appear as a second Horus, and those four akhs who are in Heliopolis have written (it) in a title for the two great gods in the Cool Waters.

304 RECITATION. Greetings, Anubis's daughter at the sky's Looking (Waters), you whom Thoth endowed, at the ladder's uprights![73] Open my path, that I may pass.

Greetings, ostrich at the Winding Canal's lip! Open a path for me, that I may pass.

Greetings, Sun's steer with four horns—your horn in the west, your horn in the east, your southern horn, your northern horn! Bend down that western horn of yours to me, that I may pass.

"You are a clean westerner?" (they ask).

I come from Falcon-Town.

Greetings, Field of Rest! Greetings to the vegetation that is in you, my vegetation that is in you, the clean growth therein!

305 RECITATION. A ladder was tied together by the Sun in front of Osiris, a ladder was tied together by Horus in front of his father Osiris when he went to his akh, one of them on one side and one of them on the other. Now I am between them.

"Are you a god of clean places?" (they ask).

I have come from a clean place.

"Stand up," says Horus; "sit down," says Seth; "receive his arm," says the Sun.

Akh, to the sky! Corpse, to the earth! What people receive when they are entombed, their thousand of bread and their thousand of beer, is from the offering table of Foremost of Westerners.

Indigent is an heir when he has no writing: I write with my big finger; I do not write with my little finger.[74]

306 RECITATION. "How beautiful is the sight, how pleasing the vision," say the gods, "of this god's going forth to the sky, of father's going forth to the sky, his impressiveness atop him, his ferocity at his sides, his magic at his feet. Geb has acted for him just like he was acted for in the same event.

"There come the bas of Pe and the bas of Nekhen, the gods who belong to the sky and the gods who belong to the earth, that they might make for you conveyance on their arms. So, you shall go forth to the sky and step up on it in this its identity of the ladder."

"The sky is given to him and the earth is given to him," says Atum.

Geb is the one who argues for it, (saying): "The mounds that are praised—that Horus praises, that Seth praises—and the Fields of Reeds shall worship you in your identity of Morning God, as Sobek under his mangroves.

"Has he[75] killed you, his mind having said that you would die for him? But look, you have become a more permanant wild bull than he.[76]

"Become established, become established, established bull, and be established at their fore, at the fore of the akhs forever."

307 RECITATION. There is a Heliopolitan in me, god: your Heliopolitan is in me, god. There is a Heliopolitan in me, Sun: your Heliopolitan is in me, Sun.

My mother is a Heliopolitan, my father is a Heliopolitan, and I myself am a Heliopolitan, born in Heliopolis when the Sun was above the Dual Ennead and above the subjects, Nefertem without peer, heir of my father Geb.

Any god who will put forth his arm (in opposition) when my face is turned to worship you and to call to you about my body, god, and about my nose, god—he has no bread, he has no wafer amidst his brothers the gods; he will not send forth (agents), he will not leap the barrier amidst his brothers the gods; the door of the Nightboat will not be opened to him, the door of the Dayboat will not be opened to him; his case will not be decided as one of his town, and the door of provisioning will not be opened to him.

I have come against you: it is I, wild bull of the savannah, a big-faced bull who comes from Heliopolis.

I have come against you, wild bull of the savannah. I am henceforth the one who gave you birth and the one who can continue to give you birth.

308 RECITATION. Greetings, Horus, in the Horus-Mounds! Greetings, Seth, in the Seth-Mounds!

Greetings, Reed, in the Field of Reeds! Greetings, you two reconciled gods,[77] twin children of the four foremost gods of the Big Compound, who invoked me naked!

I have looked at you like Horus looks at Isis, I have looked at you like Ka-Allocater looks at Selket, I have looked at you like Sobek looks at Neith, I have looked at you like Seth looks at the two reconciled gods.

309 RECITATION. I am the gods' accountant, in charge of the sun's compound, to whom she whom the gods beseech, who is at the prow of the Sun's boat, gave birth.

I sit before him, (the Sun), I open his chests, I break (the seals on) his decrees, I seal his documents, I send his unwearying messengers, and I do what he says to me.

310 RECITATION. Should I be cursed, Atum will be cursed; should I be reviled, Atum will be reviled; should I be struck, Atum will be struck; should I be barred from this path, Atum will be barred.

I am Horus: I have come in the wake of my father, I have come in the wake of Osiris.

You (ferryman) who faces forward and backward, get that (ferryboat) for me!

"Which ferryboat should I get for you?" (says the ferryman).

Get for me (the one called) "Whenever It Flies It Lands."

311 RECITATION. See me, Sun! Recognize me, Sun! I belong to those who know you, so I know my lord emerges. I do not forget the given offering, so that she who maroons whom she would maroon will open the door of the Akhet for the emergence of the Dayboat. I know the booth of the pavilion in the middle of the terrace of the zenith, from which you emerge when you board the Nightboat.

So, commend me, commend me, commend me—RECITATION 4 TIMES WITHOUT PAUSE—to those four of yours who go down behind you, who see with two faces[78] and argue painfully about the firstborn with those who will have difficulty and him whom they would destroy, so that they will not cross (me with) their arm when I turn to you and I come to you, to tell you your identity of the great flood that emerged from the great goddess.

I do not become blind if you put me in darkness, I am not deaf if I fail to hear your voice.

You should take me along with you, and I will blow away the deluge for you, drive away the clouds for you, and break up the hail for you.

I will make ululation after ululation for you, I will make praise after praise for you, when you put me on the vulture's body.

312 RECITATION. The bread has flown, the bread has indeed flown, toward him of the Red Crown's compounds.

SPELLS FOR ENTERING THE SKY (CORRIDOR, WEST AND EAST WALLS)

OPENING THE DOOR TO THE SKY[79]

313 Pull back, Baboon's penis![80] Open, [sky's door!

You sealed door, open a path for me] on the blast of heat where the gods scoop water.

Horus's glide path—TWICE—do I glide on, in this blast of heat where the gods scoop water, and they make a path for me, that I may pass on it: I am Horus.

SPELL AGAINST THE DOOR'S GUARDIAN

314 RECITATION. Back, gored steer with the horizon's fingers on his horns! Fall down, crawl away!

ENTERING THE SKY

315 I am a screeching, howling baboon, my anus on my back and my backridge on my head.[81]

I make ululation and sit among the youngsters.

316 O you back-turning star, I do not have to give you my magic. I sit with my back to the swept area in Heliopolis; I am taken to the sky.

317 RECITATION. I have come here in advance of the flood's immersion: I am Sobek, green of plumage,[82] with alert face and raised fore, the splashing one who came from the thigh and tail of the great goddess in the sunlight.

I have come to my canals in the flood-shore in the Great Immersion, to the place of rest with green fields in the Akhet, that I might make green the vegetation on the Akhet's shores, that I might get the faience of the great eye in the field's midst, that I might receive my seat that is in the Akhet.

I appear as Sobek, Neith's son. I eat with my mouth, I urinate and copulate with my penis. I am lord of semen, who takes women from their husbands to the place I like according to my mind's fancy.

318 RECITATION. I am Glider-snake, the lead bull, who swallowed his seven uraei and his seven neckbones came into being, who governs his seven Enneads and hears the sovereign's case.

I receive myrrh and become beautified with myrrh, my fingernail full of myrrh.

I take away your power, gods. Serve me, who will allocate your kas.

319 RECITATION. I am a bull with sunlight in the middle of his eyes: my mouth is sound with a fiery blast, my head has the horns of Horus, lord of the Nile Valley.

I lead the god, I control the Ennead, I cultivate lapis-lazuli, and I plant Nile-Valley acacia, for I have tied together the peppergrass cords, I have united the skies, and I have taken control of the southern and northern lands—the god of those in (my) presence, for I have built the god's town soundly.

I am the third in my appearance (with Horus and the sun).

320 RECITATION. Now that I have swept away the night and sent off the hour-stars, the controlling powers appear and privilege me as Baboon.
I am the son of her who does not know (me): she bore me to yellow-face, lord of the night skies.
(I am) your greater, lords! Hide yourselves, subjects, before me!
I am Baboon, lord of the night sky, the bull of baboons, in whose absence one lives.[83]

321 RECITATION. O you (ferryman) with the back of his head behind him,[84] get me (the ladder called) "Salve of Contentment on Osiris's Back," that I may go forth on it to the sky and escort the Sun in the sky.

NOTES

1 Hayes 1937. The spells not found in Unis's pyramid are PT 33, 172–198, 356–367, 364–365, 593, 677, and CT 516.
2 Exceptions to this distribution are PT 204–205, 207, 209–212, on the east gable of the burial chamber, and PT 247, first on the west wall of the antechamber. These are discussed below.
3 The distribution of these texts in Unis's pyramid accounts for the discontinuous PT numbers assigned them by Sethe (see p. 3): for example, PT 222 and 245, which are sequential in later pyramids, occur respectively on the east wall of the burial chamber and the south wall of the passage in Unis's pyramid.
4 PT 260 spans the end of the west wall and the beginning of the south wall.
5 In Middle Kingdom copies this set of spells is entitled "Spells for barring Rerek in the necropolis." For Rerek, see the Glossary.
6 The word "Glider" here refers to a snake, and is derived from the verb used of journeying by boat: the image is that of one snake neutralized by another. In the second clause the snake is likened to a newborn calf without teeth.
7 The image here is the same as that in PT 226 (see n. 6).
8 A reference to the sun or the living king.
9 "Bone" here refers to the snake's fang. In the next sentence, the fangs are called "pillars" in the snake's mouth ("the kiln's place").
10 The snake is likened to a penis that produces (poisonous) fluid.
11 The meaning of this phrase is uncertain. The reading adopted here refers to a kind of stone (porphyry or breccia), to whose color that of the snake is compared.
12 The snake's father is the earth, and what the earth eats (its "bread") is the snake who disappears into the ground: i.e., the snake is threatened with another snake.
13 The sun.
14 The serpent emerging from under a mud-brick wall.
15 This spell invokes the power of two scepters against two snakes or worms, who are likened to two strips of papyrus pith.
16 This metaphor may reflect the color and consistency of the salt-water solution, presumably similar to milk that has thickened by standing.

17 This spell accompanies the presentation of two linen stoles; in some Middle Kingdom copies it is labeled "CLOTHING" or "RECITATION BY THE LECTOR PRIEST."
18 This sentence instructs Thoth to fetch the bearer of the offering table.
19 I.e., Seth.
20 Changed from "I have set your eye of Horus, which you should taste."
21 Or perhaps "cannot be cut off from."
22 Changed from "2 BOWLS."
23 The ritual itself, found in the pyramids of Pepi I, Pepi II, and Neith, is omitted in Unis's pyramid.
24 This spell consists of PT 25 plus two additional stanzas, numbered PT 200.
25 In a Middle Kingdom copy the first spell of this series is entitled "Spell for making the offering table sound."
26 Of the earth, by harvesting.
27 The power of growth, embodied in Osiris.
28 This metaphor probably refers to moisture and dryness, both feminine nouns.
29 An unknown object of wood.
30 I.e., the stars, which appear after sunset and disappear at sunrise.
31 In Middle Kingdom copies this set of spells is entitled "Spell of Akhification after the Reversion of Offerings" or "Emerging from the Gates of the Duat."
32 The Duat.
33 A warning to the spirit to exercise caution as it begins its voyage from the Duat.
34 The region of the sky in which the sun is born: the deceased's enemies will not participate in the sunrise.
35 The king combines Horus and Seth in his person.
36 Horus's eye and Seth's testicles were injured in their struggle against one another for the throne of Osiris. Spitting was considered an effective method for preventing or removing injuries.
37 A remnant of the original text, indicating where the deceased's name was to be inserted.
38 The pilot of the sun's boat is bathed in the red color of the sky at sunrise and sunset.
39 The sun.
40 An image of the world-space, defined by four columns holding up the sky at its cardinal points.
41 The "coffer," "chest," and "sack" refer to the containers in which Seth hid Osiris's dismembered body.
42 A reference to the meal provided in the Offering Ritual.
43 The wire curl attached to the front of the Red Crown ().
44 The sun.
45 In a New Kingdom copy this spell is entitled "Spell for making the akh emerge from the Duat into the sky."
46 Atum's.
47 Changed from "the great god."
48 A reference to the conflict of Horus and Seth.
49 A metaphor for the first appearance of sunlight ("the Bull of Nekhen").
50 The pillar's.
51 The "Climbing Star," "Oxherd," and "Knife-Bearers" are stars that disappear in the light of dawn.
52 A reference to the rising sun and the sky's color at dawn.

53 These three gods accompany the sun in his boat.
54 Isis and Nephthys.
55 Horus and Seth.
56 Perhaps a reference to the double pavilion in which the king sat at the Sed Festival.
57 The inhabitants of the netherworld.
58 Literally, "quartz of rain."
59 Osiris.
60 The sunboat's pilot is addressed. The deceased claims to know better the treacherous passage through the marshes of the Akhet.
61 Changed from "Isis has raised me, Nephthys has suckled me."
62 Changed from "Horus has received me."
63 References to Horus, whose eye was injured by Seth, and Seth, who was commanded to carry the god.
64 PT 273–274 is a single spell in this copy; in Teti's copy the beginning of a new spell is indicated after the words "evening hearthstones."
65 The term "both skies" refers to the two parts of the sky, north and south of the Winding Canal, and the "two shores" are those of the Nile: the passage indicates that sky and earth are in the deceased's service.
66 The deceased's meal is greater than that of the gods, since it was prepared with and consists of the gods themselves.
67 PT 276–277 is written as a single spell in Unis's copy; its two sections are separated into distinct spells in later copies.
68 A snake, characterized as a "digger" of the ground.
69 A play on the words *nᶜγ* "glide away" and *nᶜγ* "Glider (snake)."
70 The serpent is threatened with alum, which dries out the mouth.
71 A metaphor for snakes gliding like the sea-going vessels known as "Byblites."
72 A reference to the red color of the sky at dawn.
73 In a Middle Kingdom copy this spell and the next are entitled "Spell of tying a ladder in the necropolis."
74 This line refers to the transfer of inheritance by written deed. In this case the king writes his own deed of inheritance. The little finger is not used because it was employed in casting curses.
75 Seth.
76 There is a play on words here between "kill" (*sm3*) and "wild bull" (*sm3*).
77 Horus and Seth.
78 I.e., who look backward and forward while piloting: cf. the preceding spell.
79 Restored from Middle Kingdom copies.
80 The doorbolt.
81 The image is that of a baboon with its rear raised and shoulders hunched. The howling of baboons at dawn was interpreted as adoration of the rising sun.
82 A reference to the crocodile's skin.
83 I.e., who can take away life by his actions.
84 I.e., who faces forward.

II

The Pyramid Texts of Teti

The pyramid of Teti, first king of the Sixth Dynasty (ca. 2323–2291 B.C.), is similar in size to that of Unis, but its Pyramid Texts are both more extensive and less well preserved. Six of the fourteen inscribed walls in its substructure have been destroyed. These include the north and south walls of the burial chamber and antechamber, and the walls of the entrance corridor, all of which now exist mostly as disjointed fragments. The fragments have been recovered by a series of French expeditions in the last century but remain mostly unpublished.[1] As a result, the order and content of the spells that were once inscribed on the destroyed walls can no longer be fully understood.

Teti's pyramid uses the heading *ḏd-mdw* "recitation" at the top of each column as well as at the beginning of spells, a practice copied by Pepi II and Neith. Like that of Unis, the west wall of Teti's burial chamber is inscribed only on its gable; in this case, however, the spells are concerned with commending the king's body to Nut rather than with protecting it in the sarcophagus. These are complemented by a unique series of spells on the interior walls and lid of the sarcophagus itself; together, the two sequences anticipate the theme of the burial chamber's west end in later pyramids.

Most of the Offering Ritual was inscribed on the north wall of the burial chamber, in two registers (and, abnormally, with the lower register to be read before the top one). As in Unis's pyramid, this wall is too small to accommodate the entire ritual, which continues on the north end of the east wall (PT 142–73 and 223). The remainder of the east wall contains the end of the Insignia Ritual (PT 224, 172–73, 355–58), and its gable is inscribed with personal spells for the spirit's control of sustenance, as in Unis's pyramid. The south wall of the burial chamber was dedicated entirely to the Resurrection Ritual (PT 213–22 and 245–46).

The passage from the burial chamber to the antechamber is lined with personal spells for the spirit's passage from the Duat to the Akhet and for

access to the gate between the two regions. In the antechamber itself the west and east walls are inscribed continuously from top to bottom rather than in two separate sections (gable and wall). The west wall begins with a series of personal spells for entrance to the Akhet, identical or similar to texts on the west gable and wall in Unis's pyramid. The remainder of this wall is inscribed with texts addressed to the deceased king and encouraging his spirit to enter the Akhet (PT 364–74).

To the destroyed south wall of the antechamber can be assigned three groups of spells, all concerned with the spirit's passage through the Akhet. The first of these, from the beginning of the wall, opens with PT *712 (CT 517), which concludes the series that began on the west wall. Six personal spells follow, including three from the south wall of Unis's antechamber. The second group of fragments, from the middle of the wall, contains another six spells, of which two are addressed to the king. The wall ends with two spells announcing the king's arrival at the eastern end of the Akhet (PT 471–72).

The passage leading to Teti's serdab, containing ritual spells (PT 412–21), is one of only two such passages from the Old Kingdom pyramids that were inscribed (or whose inscriptions have survived), the other being that of Pepi I. The antechamber's east wall is covered with spells to protect the spirit's rebirth from the Akhet and ensure its control of sustenance, a number of which also appear on the east gable and wall of Unis's antechamber.

The sequence on the destroyed north wall of the antechamber has been reconstructed with only a few gaps. All of the spells are of the personal kind, intended to ensure the spirit's welcome by the gods as it approached the sky. The wall ends with an injunction to Horus to allow the spirit to pass through the door leading to the sky. The walls of the corridor were inscribed with personal spells affirming the spirit's ascent to the sky.

SPELLS FOR ENTERING THE WOMB OF NUT (BURIAL CHAMBER, SARCOPHAGUS AND WEST GABLE)

SPELLS ON THE SARCOPHAGUS[2]

1–2 RECITATION BY NUT, THE ELDER EFFECTIVE ONE. Teti is my son, whom I caused to be born and who parted my belly; he is the one I have desired and with whom I have become content.

RECITATION BY GEB. Teti is the son of my body, […].

6 RECITATION BY NUT, THE ELDER BUD. Teti, my son, is the one I have desired. I have given him the Akhet, that he may take control of it as Horus of the Akhet.

All the gods are saying: "It is proper. Teti is the one you have desired from among your children: escort him forever."

7 RECITATION BY NUT, THE ELDER ONE IN THE MIDST OF IN THE COMPOUND OF SHENIT. Teti is my son of my will. I have given him the Duat, that he might become foremost in it as Horus, foremost of the Duat.

All the gods are saying: "His father Shu knows that you love Teti more than your mother Tefnut."

4 RECITATION BY NUT. Teti, I have given you your sister Isis, that she may take hold of you and give you your mind for your body.

5 RECITATION BY NUT. Teti, I have given you your sister Nephthys, that she may take hold of you and give you your mind for your body.

3 RECITATION BY NUT, THE GREAT ONE IN THE MIDST OF IN THE LOWER COMPOUND. Teti is my son whom I have desired, the firstborn on Geb's throne: he has become content with him and has given him his inheritance before the Big Ennead.

All the gods are in excitement, saying: "How happy is Teti that his father Geb is content with him."

SPELLS FOR ASCENDING TO NUT

322 RECITATION. Open, sky! Open, earth!

The door of the compound wall is opened to Horus; the door of the lotuses is pulled open to Seth. You should capsize to me, (door), as the one at the fore of his wall, for I have passed by you as Atum.

I am Apparent in Heat, in the midst of Negau.

323 RECITATION. I become clean with the Sun in the Lake of Reeds.

"Horus is scrubbing your flesh, Thoth is scrubbing your feet."

Shu, lift me above; Nut, give your arm to me.

324 RECITATION. Greetings, doorkeeper of Horus and gatekeeper of Osiris! Please tell my identity to Horus in this manner: I have come with hair-spit for that hair of his that becomes ill at the beginning of the months and bald at the mid-months.

"You should soothe it," they [say], "with the magic that is in the gods when it first comes into being."

Greetings, beseeched she-hippopotamus! In that you have [come] against me as the beseeched she-hippopotamus, I have wrenched away one of Horus's two scepters from you and struck you with it.

"Greetings as he first comes into being," (she says).

Greetings, monstrous she-donkey! In that you have come against me as a monstrous she-donkey, I have struck you with the tail that grows in the lake of Osiris.

Greetings, Khnum, who is constrained to build me! You are that *ꜥmꜥ*-plant of mine that my foot [steps on] and cannot grow back between my toes.

"You are one of the two pillars of the Big Compound," (he says).

325 RECITATION. The sky's doorway [is opened], the Cool Waters' door is pulled open, for Horus of the gods at daybreak, that he might emerge into the Field of Reeds and become clean [in] the Field of Reeds.

The sky's doorway is opened, the Cool Waters' door is pulled open, for Horus of the Akhet at daybreak, that he might emerge into the Field of Reeds and become clean in the Field of Reeds.

The sky's doorway is opened, the Cool Waters' door is pulled open, for eastern Horus at daybreak, that he might emerge into the Field of Reeds and become clean in the Field of Reeds.

The sky's doorway is opened, the Cool Waters' door is pulled open, for Horus of Shezmet at daybreak, [that he might emerge] into the Field of Reeds and become clean in the Field of Reeds.

The sky's doorway is opened, the Cool Waters' door is pulled open, for me myself [at] daybreak, that I might emerge into the Field of Reeds and become clean in the Field of Reeds.

So, I become clean, receive my metal bones, [and] extend [to myself] my imperishable limbs that are in the belly of my mother Nut.

Sun, give your arms to me, that Shu might ever take me to be a companion of Shu, for I have been suckled with the milk of the two black cows who are the nurses of the bas of Heliopolis.

Hepatj, the sky's belly has swollen with the force of the god's seed that is in it. Just behold me: I am the god's seed that is in it.

Hepatj, Ululator, Zemnenu, I have become clean and received my god's-cloak, and I establish myself through it like them as a god.

Hepatj, Ululator, Zemnenu, take me, settle me as one of you.

326 RECITATION. You canal-swimmer of Horus with black front, who is on the Sun's neck:[3] you are for the sky and I am for the sky.

327 RECITATION. Horus fetches me,[4] desiring me because I have fetched his eye for him.

Seth fetches me, desiring me because I have fetched his testicles for him.

Thoth fetches me, desiring me (because I have fetched his arms for him).

The two Enneads have shaken (with fear) for them, for they are the very fetchers who desire me, who fetch me to contentment, and they shall fetch me to contentment.

328 RECITATION. I am (a snake) with sweeping visage and repeatedly lifted front, a star for whom the gods bow and the two Enneads shake.

My hand is what will elevate me.

329 RECITATION. I am (a snake) with sweeping visage and repeatedly lifted front, a star for whom the gods bow and the two Enneads shake.

My face is a face that sees my elevation; I am a breathing nose.

330 RECITATION. I go forth to the sky on the cushion in the prow (of the standard): her[5] sandal is grasped by my elevated hand.

331 RECITATION. I go forth to the sky on the cushion that is in the prow and grasp her sandal.

I am a breathing nose; my face is a face that sees my elevation.

332 RECITATION. I am that one who emerged from the Coiled One:[6] I have emerged with my fiery blast, my one that turns (opponents) away.

The two skies have gone to me, the two lands have come to me.[7]

I have stepped on the green vine under Geb's feet, and I trample Nut's paths.

333 RECITATION. I have become clean on the hill of land on which the Sun has become clean.

I set the stepladder and erect the ladder, while those of the west are grasping my arm.

334 RECITATION. Greetings, Sun, who travels the sky and crosses Nut. You have traveled the Winding Canal and I have grasped your tail, for I am a god, a god's son.

I am the blossom that emerged as ka, the gilded blossom that emerged in Iseum.

I have traveled Pe and crossed Kenmut: I have traveled Pe as the nether-worlder, foremost of Nezat; I have crossed Kenmut as Shezmu in his oil-press boat, for the god desires that I live more than that Fetekte live.

335 RECITATION. How beautiful is the sight of me, with my headband from the Sun's brow, my kilt on me from Hathor, my plumage a falcon's plumage, as I go forth to the sky among my brothers the gods.

336 Greetings, steer of the bulls, as you make emergence! I grasp you by your tail and grab you at your coccyx, as you make emergence with a great goddess behind you and a great goddess before you.

Greetings, greatest of the gods! Receive me to yourself: I belong to you. Be informed as to the parts of my corpse: they are those of a child.

337 RECITATION. The sky speaks, the earth shakes, at your ferocity, Osiris, as you make emergence.

You milk-cows who are there, you nurse-cows who are there, go around him, bewail him, beat your breast for him, mourn him as he makes emergence and goes to the sky among his brothers the gods.

THE OFFERING RITUAL
(BURIAL CHAMBER, NORTH–EAST WALLS)

LIBATION AND CENSING

23 (See Unis, p. 21, and variants)

25 (See Unis, p. 21, and variants)

CLEANSING THE MOUTH WITH SALT WATER

32 (See Unis, p. 21, and variants)

34–36 (See Unis, pp. 21–22, and variants)

THE MOUTH-OPENING RITUAL

37–42 (See Unis, p. 22, and variants)

32 (See Unis, p. 21, and variants)

43 (See Unis, p. 22)

THE MOUTH-OPENING MEAL

44–45 (See Unis, p. 23, and variants)

46 (See Neith, p. 312, and variants)

47–57 (See Unis, pp. 23–24, and variants)

... (one or more spells lost except for a few signs)

ANOINTING

72–78 (See Unis, p. 24, and variants)

PRESENTATION OF EYEPAINT

79 (See Unis, p. 25, and variants)

PRESENTATION OF LINEN

81 (See Unis, p. 25, and variants)

CENSING AND CLEANSING THE MOUTH WITH SALT WATER

25 (See Unis, p. 21, and variants)

32 (See Unis, p. 21, and variants)

PREPARATION OF THE OFFERING TABLE

82–96 (See Unis, pp. 25–26, and variants)

THE GREAT MEAL

108–71 (See Unis, pp. 26–30, and variants)

INVOCATION OF THE OFFERING RITUAL[8]

223 (See Unis, p. 30, and variants)

THE INSIGNIA RITUAL
(BURIAL CHAMBER, EAST WALL)

INVOCATION OF THE INSIGNIA RITUAL[9]

224 RECITATION 4 TIMES; PRESENTING HIM WITH ALL HIS INSIGNA IN EACH OF HIS PLACES.

RECITATION. How content is your situation as you become akh, oh Teti, among your brothers the gods. How different it is, how different it is, you whom your child saved. Beware of your limit in the earth.

RECITATION 4 TIMES: Get dressed in your body and come to them.

RECITATION. Hey, you Teti! Turn about, you Teti!

You have gone that you may govern Horus's mounds, you have gone that you may govern Seth's mounds, you have gone that you may govern Osiris's mounds.

A king-given offering of all your insignia—you clad in your leopard-skin, you clad in your kilt, you going in your reed sandals, a bull butchered, you going in the Tura Papyrus-Column boat, in your every insignia—in all your places, your lotus-bud scepter at the fore of the living, your staff at the fore of the akhs, as Anubis at the fore of the westerners, as Andjeti at the fore of the eastern nomes.

How content is your situation as you become akh, oh Teti, among your brothers the gods. How different it is, how different it is, you whom your child tended. Beware of your limit in the earth.

RECITATION 4 TIMES: Get dressed in your body and come to them.

RECITATION: A Geb-given offering of all your insignia in each of your places.

THE KING'S OFFERING[10]

172 RECITATION 4 TIMES; PRESENTING THE MEAL TO TETI.

RECITATION. A king-given offering, a Geb-given offering, to this Teti: You have been given every dedicated offering and every deposited offering that you might want and with which it will be well for you with the god for the course of eternity.

173 RECITATION. Osiris Teti, Horus has come to you that he might gather you: you are his father.

ESTABLISHING THE SPIRIT AS OSIRIS

355 RECITATION. OPENING THE SKY'S DOOR.

RECITATION. Ho, Teti! Your head has been tied to your bones for you, your bones have been tied to your head for you. The sky's door is opened for you, the two great doorleaves' doorbolts are drawn back for you, the brick is pulled for you from the great mastaba.

Your face is that of a jackal, your tail is that of a wild lion. You should sit on that chair of yours and govern the akhs.

You should come to me, you should come to me, you should just come to me: Horus who tends his father. I am your Anubis-wrapper.[11]

You use your arm in the world and your fighting arm in the Great Mound, and move about by means of it among the akhs.

Stand up! Raise yourself like Osiris!

356 Ho, Osiris Teti! Horus has come seeking you. He has made Thoth drive back Seth's followers for you, he has gotten them corraled for you, and has turned away the will of Seth. You are greater than he, for you have emerged in precedence to him and your character has precedence over him.

Geb has seen your character and has put you in your (proper) place. Geb has gotten for you your two sisters to your side—they are Isis and Nephthys.

Horus has made the gods join you: they are brotherly to you in your identity of him of the Flagpole Shrine and do not reject you in your identity of him of the Dual Shrines. He has made the gods tend you.

Geb has put his sandal on the head of your opponent so that he is turned away for you. Your son Horus has struck him and has taken his eye from him and given it to you, that you might become ba through it and take control through it at the fore of the akhs. Horus has had you seize your opponents, and there shall be none of them who will turn the back to you.

So, Horus becomes ba, taking account of his father in you in your identity of him of the Sovereign's-Ba sedan chair. Nut has put you as a god to Seth in your identity of god; your mother Nut has spread herself over you in her identity of Shetpet.

Horus has seized Seth and put him under you that he might bear you and tremble under you in the earth's trembling; you are more sacred than he in your identity of the Sacred Land. Horus has had you take account of him in his middle: don't let him go out from you. He has had you seize him with your hand: don't let him be taken away from you.

Ho, Osiris Teti! Horus has tended you. He has acted for his ka in you, that you might become content in your identity of Ka at Rest.

357 Ho, Osiris Teti! Geb has given you your eyes: may you become content through the eyes of this great one in you. Geb has had Horus give them to you that you may become content with them.

Isis and Nephthys have seen you and found you. Horus has gathered you, Horus has had Isis and Nephthys tend you, and they have given you to Horus, that he may be content with you.

Horus has become akh with you in your identity of the Akhet from which the Sun emerges, and inside you arms in your identity of the one inside the palace. Enfold your arms all about him, so that his bones extend and his mind enlarges.

Ho, Osiris Teti! Elevate yourself to Horus, betake yourself to him: don't be far from him.

Horus has come to take account of you. He has struck Seth bound for you: you are his ka. Horus has turned him away for you: you are greater than he. You swim under him,[12] as he bears the one in you who is greater than he. His followers have noticed you, and your strength is so much greater than his that they will not thwart you.

Horus comes, taking account of his father in you rejuvenated, in your identity of the rejuvenated waters (of the inundation). Horus has parted your mouth.

Ho, Osiris Teti! Do not groan,[13] do not moan. Geb has gotten Horus for you, that he may allot their minds to you. He has gotten you all the gods together, and there is none of them who is away from him.

Horus has tended you, for he could not delay tending you. Horus has taken his eye from Seth and given it to you. This sweet eye of his, return it to yourself, allot it to yourself: oh, may it endure with you.

Isis has gathered you. Horus's mind goes forward with you, in your identity of Foremost of Westerners. Horus is the one who tends what Seth has done to you.

358 RECITATION. Shu's firstborn, your ties are loosened by Nu's Two Lords.

RESPONSE TO THE OFFERING RITUAL (BURIAL CHAMBER, EAST GABLE)

SPELLS AGAINST HUNGER AND THIRST

338 RECITATION. Hunger, don't come for me! Go to Nu, travel off to the flood, for I am sated.

I do not hunger, through this wheat bread of Horus that I have eaten, which my chief woman has made for me so that I might become sated through it and acquire this land[14] through it. I do not thirst because of Shu, I do not hunger because of Tefnut.

Hapi, Duamutef, Qebehsenuef, and Imseti remove this hunger that is in my belly and this thirst that is on my lips.

339 RECITATION. My hunger is with Shu, my thirst is with Tefnut.

I live on morning bread that comes in its proper time: I live on what Shu lives on, I eat of what Tefnut eats of.

210–12 (See Unis, p. 33)

340 I have come to you, Enduring One, that you may turn back to me like the east wind turns back in the west wind's wake and come in my wake like the north wind's coming in the south wind's wake.

RECITATION; SET DOWN (THE OFFERING).

341 RECITATION. The face of Horus is opened by the horizon, the face of the horizon is opened by Horus.

Plenty has given her arms toward me, and my arms have encircled Birdcatch. Whatever the lord of the field might make is for its son Birdcatch, and I eat with him on this day.

342 RECITATION. It is I, Isis! it is I, Asbet! it is I, Nephthys! Come and see your son, whom the Great Black Bull nome serves, whom the crown serves.

My satchel is (made) of peppergrass and my basket of rush: I have come carrying what is desired and given.

343 Come, weak goddess! Burn, brazier! Stand up, assistants! Let a meal be given to me.

344 RECITATION. Greetings, Great Flood, cupbearer of the gods and leader of humanity! May you content people and the gods for me, so that they give me a meal.

345 RECITATION. Oh, you of great ka, cupbearer of Horus, pavilion-director of the Sun, chamber-senior of Ptah! Give greatly to me, for I eat according as you give.

346 RECITATION. Kas are in Pe, kas are in Pe. Just behold: since kas exist in Pe, my ka is in Pe.

The fire is red and the beetle lives, glistening, glistening: a meal for me, knife-sharpeners!

From your giving, mistress, are love of me and help for me; from your giving, mistress, are help for me and kindness for me in the belly of all the gods.

208 RECITATION. A meal for Atum! A meal for Atum! A meal for the one in the God's-Eye boat!—a joint together with roast meat and four handfuls of water.

347 RECITATION. My mouth is (full) of natron, my lips are (full) of myrrh.

I descend from the field of your ka, (O god), toward the Field of Offering.

My […] is from off the *nʿrt*-tree, my repast is like (that of) the god's boat; my life is more than the year's, the food extended to me is more than the inundation.

Oh, my ka, fetch, that I may eat with you!

348 RECITATION. Greetings, Great Flood, cupbearer of the gods and leader of humanity! May you content the gods for me, so that they freshen me, desire me, and make me sound.

349 RECITATION. Oh, you of great ka, Horus's cupbearer, pavilion-director of the Sun, chamber-senior of Ptah! Give greatly to me, for I eat according as you give greatly of my meat.

350 RECITATION. Oh, great striding goddess, who strews the green, malachite, and the turquoise of the stars! As you are fresh, I am fresh, and the live foxtail-rush is fresh.

351 RECITATION. The vulture becomes pregnant [with] me in the nighttime at your horn, circling cow. As you are fresh, I am fresh, and the live foxtail-rush is fresh.

353 RECITATION. I have come from Pe: the fire is red, the beetle lives.

354 [RECITATION]. A meal for me, knife-sharpener! A meal for me, now! […]. [Cupbearer], present water! […].[15]

THE RESURRECTION RITUAL (BURIAL CHAMBER, SOUTH WALL)

THE BASIC RITUAL

213–22 (See Unis, pp. 34–43, and variants)

245–46 (See Unis, pp. 43–44, and variants)

SPELLS FOR LEAVING THE DUAT (PASSAGE)

SUMMONING THE FERRYMAN

359 RECITATION. Horus wailed because of his eye, Seth wailed because of his testicles. Horus's eye jumped and he made landfall on the other side of the Winding Canal so that it might save itself from Seth, having seen Thoth on the other side of the Winding Canal. Horus's eye jumped up on the other side of the Winding Canal and he made landfall on Thoth's wing on the other side of the Winding Canal.

You gods who cross on Thoth's wing to the other side of the Winding Canal, to the eastern side of the sky, in order to argue against Seth over that eye of Horus, I will cross with you on Thoth's wing to the other side of the Winding Canal, to the eastern side of the sky, for I will be arguing against Seth over that eye of Horus.

May you wake in peace, Sees Behind Him, in peace. May you wake in peace, Nut's oarsman, ferryman of the Winding Canal. Tell my name to the Sun, announce me to the Sun, for I am off to yonder palace of the lords of kas in which the Sun dawns from the Horus Mounds and the Seth Mounds, their god of those who go to their kas.

Sun, commend me to Sees Behind Him, the ferryman of the Winding Canal, so that he might get for me the ferryboat of the Winding Canal in which the gods cross to the other side of the Winding Canal, to the eastern side of the sky, and he might ferry me to the other side of the Winding Canal, to the eastern side of the sky, for I am in search of Horus's own eye, I am off to the numbering of fingers.[16]

My face is washed by the gods, male and female: Imseti, Hapi, Duamutef, and Qebehsenuef (have washed) my right side, which is Horus; Djenderu-bark-striker, he at the fore of his two papyrus columns, Nephthys, and Eyes-Forward, my left side, which is Seth.

I have been taken account of by my seat, my rudder has recognized me, and I have found my seat empty in the poop of the sun's bark of gold.

AT THE GATE TO THE AKHET[17]

360 RECITATION. Height that never is penetrated, Nut's portal! I am Shu, who came from Atum.

Nu, have this opened to me: see, I have come, ba and divine.

361 RECITATION. Nu has commended me to Atum, Wide-arms has commended me to Shu. "Let him have yonder door of the sky opened to him," say people with no name. "Take him by his arm, take him to the sky, that he may not die on earth among people."

362 RECITATION. My father! My father in the darkness! My father, Atum in the darkness! Fetch me to your side, and I will light a lamp for you and guard you like Nu's guarding of those four serpent-goddesses on the day they guarded the chair—Isis, Nephthys, Neith, and She who Aspirates Throats.

363 RECITATION. Horus's path, make your tent toward me, make your arms toward me!

Sun, come, ferry me to the other side like your ferrying of your follower Weneg, whom you love.

Whenever you give your arm toward the west, you give your arm toward me; whenever you give your arm toward the east, you give your arm toward me—like that which you have done for Benti, your senior son.

262 RECITATION. Do not be ignorant of me, god, since I know you. Do not make me ignorant of you, since I know you: I call you He Who Has Perished.

Do not be ignorant of me, Sun, since I know you. Do not make me ignorant of you, since I know you: I call you Esteemed, eldest of all who have been provided for.

Do not be ignorant of me, Thoth, since I know you. Do not make me ignorant of you, since I know you: I call you He Who Sets Alone.

Do not be ignorant of me, you in the Duat,[18] since I know you. Do not make me ignorant of you, since I know you: I call you He Who Wakes Sound.

Do not be ignorant of me, Sothic Horus, since I know you. Do not make me ignorant of you, since I know you: I call you Difficult.

Do not be ignorant of me, Sky's Bull, since I know you. Do not make me ignorant of you, since I know you: I call you That Enduring One of the Undersky.

Look, I have emerged. Look, I am coming. I have not come of my own accord: your dispatches are what have fetched me; the god's word, what has elevated me. I have passed by that ba's house, having escaped the Great Lake's wrath.

I have crossed in the great ferryboat without a fare having been taken in it; the White Palace of the great ones cannot bar me from the Beaten Path of Stars—for look, I have reached the sky's height and humanity have seen me.

The Nightboat has recognized me: I am the one who rows in it. The Dayboat calls me: I am the one who bails it. I have seen the cobra in the Nightboat and I recognize the uraeus in the Dayboat. The god has called me by name, so that I might bar the hail-clouds and they might not ascend to the Sun.

264 RECITATION. The sky's two reedfloats are set for Horus, that he might cross on them to the Akhet, where Horus of the Akhet is: the sky's two reedfloats are set for me, that I might cross on them to the Akhet, where Horus of the Akhet is.

The sky's two reedfloats are set for He of Shezmet, that he might cross on them to the Akhet, where Horus of the Akhet is: the sky's two reedfloats are set for me, that I might cross on them to the Akhet, where Horus of the Akhet is.

The Nurse Lake is opened up, the Winding Canal is inundated, the Fields of Reeds fill with water, and my ferrying is ferried on them to that eastern side of the sky, to the place where the gods give me birth, and I am fully reborn there, new and rejuvenated.

When this time comes tomorrow, and the time of five days (from now), and the time of six days (from now), and the time of seven days (from now), and the time of eight days (from now), I will be called for by the Sun and given a meal by Ka-Allocater as Horus, as him of the Akhet.

When this time comes tomorrow, and the time of three days (from now), and the time of four days (from now), and I am standing up as the star that is at the sky's underbelly, I will render judgment as a god, having heard the case as an official.

I call to them and those four gods who stand at the sky's electrum staves[19] fetch themselves to me, that they might tell my name to the Sun and bear my name to Horus of the Akhet, (saying), "He has returned to you. He has come to you that he might loosen ties and release fetters."

For he has taken me from that which is below and does not give me to Osiris. I cannot truly die, having become akh in the Akhet and stable in Djedut.

272 (See Unis, p. 54)

SPELLS FOR ENTERING THE AKHET (ANTECHAMBER, WEST–SOUTH WALLS)

AT THE ENTRANCE TO THE AKHET

254–59 (See Unis, pp. 47–49, and variants)

253 (See Unis, p. 46)

ENCOURAGING THE SPIRIT TO ENTER THE AKHET[20]

364 RECITATION. Ho, Osiris Teti, stand up! Horus comes, that he might take account of you from the gods.

Horus has desired you and provided you; Horus has painted his eye on you. Horus has parted your eye, that you might see with it. The gods have tied on your face, for they have desired you; Isis and Nephthys have made you sound.

Horus will not be far from you: you are his ka. Let your face be peaceful to him. You should hasten and receive Horus's speech, and become content with it. Listen to Horus: it will not be detrimental to you, for he has made the gods follow you.

Osiris Teti, awake! [Geb] has fetched Horus for you, that he might take account of you.

Horus has found you and has become akh through you. Horus has elevated the gods to you: he has given them to you that they might brighten your face. Horus has put you in front of the gods: he has made you acquire all that is yours.

Horus has attached himself to you and cannot be parted from you. Horus has caused you to live, in your identity of Andjeti.

Horus has [given] you his firm eye, having set it for you that you may become powerful and your every opponent may become afraid of you. Horus has filled you complete with his eye, in its identity of the god's deposit.

Horus has collected the gods for you and they cannot be away from you in any place in which you have gone; Horus has allotted the gods to you and they cannot be away from you in any place in which you become immersed.[21]

Nephthys has collected all your limbs for you, in her identity of Seshat, lady of builders, and has made them sound for you.

You have been given to your mother Nut in her identity of the entombment, she has collected you in her identity of the tomb chamber, and you have been elevated to her in her identity of the tomb's superstructure.

Horus has gathered your limbs for you, for he could not let you suffer; he has joined you with nothing of you disturbed. Horus has stood you up: don't totter.

Ho, Osiris Teti! Bear up your mind toward him, let your mind enlarge (with happinesss), open your mouth, for Horus has tended you and cannot fail to tend you.

Ho, Osiris Teti! You are the god in control, and there is no god like you. Horus has given you his children, that they might bear you; he has given you all the gods, that they might follow you and you might control them. Horus has lifted you up in his identity of the Sokar-boat, bearing you in your identity of Sokar.

Be alive and move about every day, akhified in your identity of the Akhet, from which the Sun emerges, esteemed, sharp, ba, and in control for the course of eternity.

365 RECITATION. Raise yourself, Teti! Hasten, you of great strength, sit at the fore of the gods, and do that which Osiris has done in the Official's Compound in Heliopolis. Now that you have received your insignia, your foot has no limit in the sky and you cannot be barred in the world.

For you are an akh, whom Nut bore and Nephthys suckled as they joined you. You stand up in your forcefulness, do what you used to do before, and become more akh than all the akhs. You go to Pe and find your welcome there, you return to Nekhen and find your welcome there. You do what Osiris does, for you are the one on his throne.

Stand up, this Teti's akh, great of strength and arrayed as the great wild bull! You cannot be barred in any place in which you might go and your foot has no limit in any place you might desire to be.

366 RECITATION. Ho, Osiris Teti! Stand up, raise yourself! Your mother Nut has given you birth, Geb has wiped your mouth for you.

The Big Ennead tend you, having given you your opponents under you. "Carry the one greater than you," they say against him, in your identity of the Great Saw Shrine. "The one greater than you is distinguished," they say, in your identity of Great Land.

Your sisters Isis and Nephthys come to you, making you sound—very black in your identity of the Great Black Wall, very green in your

identity of the Great Green. Look, you have become great and round, as the Great Round. Look, you have become encircled and round, as the circuit that surrounds the External Isles. Look, you have become round and big, as him who surrounds the Big Waters That Perish.

Isis and Nephthys have waited for you in Asyut—for their lord in you, in your identity of the Lord of Asyut; for their god in you, in your identity of the god. They worship you: you should not go far from them, in your identity of the God's Beard. They gather you: you should not become angry, in your identity of the Djenderu-Bark.

Your sister Isis came to you, excited for love of you. You put her on your phallus[22] so that your seed might emerge into her, sharp as Sothis, and sharp Horus emerged from you as Horus in Sothis. You have become akh in him in his identity of the Akh in the Djenderu-Bark, and he tends you in his identity of Horus, the son who tends his father.

367 RECITATION. Ho, Osiris Teti! Geb has fetched Horus for you, that he might tend you. He has fetched you the gods' minds, that you might not groan, that you might not moan.

Horus has given you his eye, that you might acquire the crown in it at the fore of the gods. Horus has gathered your limbs for you and joined you, and nothing of you is disturbed.

Thoth has seized your opponent for you, beheaded along with his retinue, and there is none of them whom he spared.[23]

368 Ho, Osiris Teti! Horus is here inside your arms, that he might tend you. He has become akh again with you, in your identity of the Akhet from which the Sun emerges. Enfold your arms all about him, and he will not be away from you.

Horus has not let you suffer. He has put your opponent under your feet, that you might live.

Horus has given you his children, that they might go beneath you: there is none of them who goes back as they carry you.

Your mother Nut has spread herself over you, in her identity of Shetpet. She has made you be a god without an opponent of yours, in your identity of god, joining you away from everything bad, in her identity of Great Sieve. You are the eldest of her children.

Geb has become content for you. Since he has desired you, he has defended you, given you your head, and had Thoth gather you, so that what is against you might end.

369 RECITATION. Ho, Osiris Teti! Stand up, for Horus has made you stand up. Geb has made Horus see his father in you, in your identity of the Sovereign's Compound.

Horus has given you the gods, having elevated them to you that they might brighten your face. Horus has given you his eye, that you might see with it. Horus has put your opponent under you, that he might bear you: don't let loose of him.

You come back to your character, for the gods have tied on your face. Horus has parted your eye, that you might see with it in its identity of that which parts paths.

Your opponent has been struck by Horus's children. They have reddened his beating and captured him, restrained and his smell bad.

Horus has pressed your mouth and adjusted your mouth to your bones for you. Horus has parted your mouth; your desired son is the one who has measured your eyes for you. Horus has not let your face be downcast, in your identity of Horus at the head of his subjects.

370 RECITATION. Ho, Osiris Teti! Horus has had the gods join you, fraternizing with you in your identity of the dual Flagpole Shrines.

Elevate yourself to Horus, betake yourself to him, and don't be far from him, in your identity of him of the above. Horus has attached himself to you and cannot be parted from you; he has made you live. Hasten and receive his speech, and become content with it. Listen to him: it is not detrimental to you, for he has gotten the gods together for you, with none of them who can be away from him.

Horus has attached himself to his progeny and is united for you with those of his body, and they have desired you. Horus has acted for his ka in you, that you might become content in your identity of Ka At Rest.

371 RECITATION. Ho, Osiris Teti! Horus has put you in the gods' heart: he has made you acquire all that is yours. Horus has found you and become akh in you.

Go forth against your opponent: you are greater than he, in your identity of the Great House shrine. Horus has made him bear you, in your identity of the Great Borne; he has saved you from your opponent and tended you as one who was tended in his proper time.

Geb has seen your character and put you in your (proper) place. Horus has spread your opponent for you under you: you are senior to him, for you emerged before him.

You are the father of Horus, the one who begot him, in your identity of Begetter. The desire of Horus has advanced with you, in your identity of Foremost of Westerners.

372 RECITATION. Ho, Osiris Teti! Awake!

Horus has had Thoth get your opponent for you; he has put you on his back and he will not thwart you. Make your seat on him! Come forth and sit on him; don't let him be taken away from you. Ho, you have become more sacred than him, so give what is his against him.

Horus has severed your opponents' forelegs and Horus has fetched them to you cut up. Horus has banished their ka from them, and you *nzr* in your desire's *mšr* from them,[24] in your identity of Ram-in-Lake.

373 RECITATION. Aha, aha! Raise yourself, Teti! Receive your head, assemble your bones for you, collect your limbs for you, clear away the earth on your flesh for you, receive for you your unmouldering bread and unrotting beer.

"When you stand at the doors that bar the subjects, Thighs Forward comes out to you, takes your arm, and takes you to the sky," says your father Geb. He is excited at meeting you, and gives his arms toward you, kisses you, and takes care of you. He puts you at the fore of the imperishable akhs, and those of remote places[25] worship you, the great ones gather for you, and the Watchers attend you.

Barley is threshed for you, emmer is reaped for you, and things made from it for your first-of-the-month festivals, and things made from it for your middle-of-the-month festivals, as what is commanded by your father Geb to be done for you.

Raise yourself, Teti! You have not died.

374 RECITATION. You have become great, Teti! You are ferried, Teti, bearing your name of Osiris.

Your foot is big, your foot has become large, and it traverses the Great Bed. You are [not] seized by the horizons, you are not barred by the stars.

The sky's door is opened to you, that you may emerge from it as Horus, as the jackal at his side, whose form has surpassed (that of) [his] opponents, [for] you have no human father who gave you birth, you have no human mother who gave you birth.

*712 RECITATION.[26] Your father is a great wild bull, your mother is a great wild cow. They [guide] you, and you go as Geb [at the fore of the Enneads, as Parter at the fore of Heliopolis.

You travel by the lake and arrive at the causeway, and legs drum for you], arms [wave for] you, the mooring-posts call out to you, and humanity hurry themselves to you.

[For your mother], Begetter of the White Crown of Nekhen, Defender of the White Crown and the headcloth in the midst of Nekheb, with [long] plumage and dangling [breasts, is the one who carries you to] the sky and does not put you down. She transports her breast to your mouth, suckles you, and does not [wean you.

Thoth [cannot] disturb what he has done for you.

[So, sit on your metal chair, summon those of the night, and direct] the Imperishable Stars.

SPELLS FOR PASSING THROUGH THE AKHET (ANTECHAMBER, SOUTH WALL)

FERRYING AND CLIMBING

268 (See Unis, p. 52)

267 (See Unis, p. 52, and variants)

271 (See Unis, p. 53)

*715 RECITATION. I become clean […].

GREETING THE SUN AND THE GODS

456 (See Pepi I, p. 123)

… (one or more spells lost)

467 (See Pepi, p. 128)

… (one or more spells lost)

465–66 (See Pepi I, p. 128)

488 (See Pepi I, p. 139)

481 (See Pepi II, p. 277)

301 (See Unis, p. 59)

… (one or more spells lost)

SUMMONING THE FERRY

270 (See Unis, p. 53)

471 (See Pepi I, p. 131)

472 (See Pepi I, p. 132)

A MORNING RITUAL (SERDAB PASSAGE)

ARRAYING THE SPIRIT

414 RECITATION. Ho, Teti! Receive your dazzling garment, receive your bleached garment on you, and get dressed in Horus's eye from Ta'it-

Town, and it will make your acclaim with the gods, it will make your recognition with the gods, (and you will acquire the crown through it with the gods),[27] and you will acquire the crown through it with Horus, lord of the elite.

415 RECITATION. Greetings, Ta'it on the lip of the great nest! Associate the god to his brother, whether you are present or not, whether are ever present or not. Care for my head so that it won't pass away, and collect my bones so that they won't pass away, and give love for me into the belly of every god who will see me.

416 RECITATION. This which Horus has made for his father Osiris is a sound garment.

417 RECITATION. As the Great One lies on his mother Nut, your mother Ta'it will clothe you and carry you to the sky in her identity of a kite. Foundling, she has found her Horus.

This is your Horus, Isis: may you send his arm to the Sun and toward the Akhet.

418 RECITATION. Greetings, first-class oil! Greetings, you on Horus's forehead, whom Horus has put on his father Osiris's brow! I put you on my brow[28] like Horus put you on his father Osiris's brow.

SENDING THE SPIRIT TO THE SKY

419 RECITATION. Greetings, father, on this your day when you stand opposite the Sun as he comes forth in the east, arrayed in this insignia of yours as one of the akhs. Arms are linked for you, feet drum for you, hands wave for you.

Isis has taken your arm that she might induct you inside the pavilion that arrays the earth, as your watchers mourn you. The offering that Anubis, foremost of westerners, gives: your thousands of bread, your thousands of beer, your thousands of ointment, your thousands of linen, your thousands of clothing, your thousands of cattle, a Nile goose decapitated for you, a white goose butchered for you.

Horus has repelled the bad that was against you on your fourth day, Seth has negated what he had done to you on your eighth day.[29]

The doors onto those whose places are remote are opened. Stand up, repel your earth, clear away your dust, raise yourself, that you may course amongst the akhs, with your wings of a falcon and your range of a star.

He of the night does not bow over you, your mind is not acquired, your heart is not taken away.

You are a great one whose crown is sound. Provide yourself with your metal limbs,[30] stride the sky to the Field of Reeds, make your abode in the Field of Offerings among the Imperishable Stars who follow Osiris.

420 RECITATION. Ho, Teti! Become clean, cense yourself for the Sun.
How beautiful is your cleanliness, settler. Settler, settle yourself among the gods. Settler, settle yourself among those of the god's booth.

421 RECITATION. My father, you climb and mount the sunshine: you are He of the Sunshine, who is on the edge of the sky.

412 RECITATION. When the Great One fell on his side, when He in Nedit trembled, his head was raised by the Sun, for his abomination is sleep and he hates inertia.

Flesh of this Teti, don't decay, don't rot, don't let your scent be bad! Your foot is never bypassed, your stride is never traversed, and you do not step on Osiris's decay.

You touch the sky like Orion, your ba sharp like Sothis. You shall become ba and be ba, you shall become esteemed and be esteemed. Your ba shall come to stand among the gods as Horus in the midst of Iru. Your ferocity comes to be against the gods' mind like the Red Crown atop the hereditary king, like the Pale Crown atop the current king, like the braid atop the northern beduin. You shall grab hold of the Imperishable Stars' arm.

Your bones do not perish, your flesh does not pass away; your limbs are not away from you, for you are one of the gods.

Pe goes upstream for you, Nekhen goes downstream for you. The Moorer cries out for you, those in the fore put on the kilt for you, (saying), "Welcome in peace to your father! Welcome in peace to the Sun!"

The sky's door is opened for you, the starry sky's door is pulled open for you. Descend for yourself as the jackal of the Nile Valley, as Anubis on his belly, as Parter at the fore of Heliopolis.

The Great Lass in the midst of Heliopolis has given her arms toward you, for you have no human mother to give you birth, you have no human father to give you birth. Your mother is the great wild cow in the midst of Nekheb, with white headcloth, wide plumage, and dangling breasts. She suckles you and does not wean you.

Remove yourself from off your left side; sit on your right side. Your places among the gods endure, the Sun leans on you with his shoulder. Your scent is their scent, your sweat is as the Dual Ennead's sweat. You

appear in the (royal) headgear, your hand takes hold of the Horus scepter, your grasp grabs onto the mace.

Take your stand in the fore of the Dual Shrine; judge the gods. You belong to the enduring ones who surround the Sun and precede the morning god. You are born at your months like the moon; the Sun leans on you in the Akhet; the Imperishable Stars follow you.

Prepare yourself for the Sun to come. You become clean and go forth to the Sun, and the sky is not empty of you forever.

413 RECITATION. Raise yourself, father! You have your water, your have your inundation, you have your milk from your mother Isis's breasts.

Raise yourself, you who gave birth to Horus, you who gave birth to him who is in Pe's Seal-ring as Seth in Takhbet.

This great one has spent the night abed: awake, Teti! Raise yourself! Receive your head, collect your bones, and clear away your dust.

Sit, then, on that metal chair of yours and eat a foreleg, serve yourself a shank, and feed on your ribs at the sky amongst the gods.

SPELLS FOR THE SPIRIT'S REBIRTH (ANTECHAMBER, EAST WALL)

SPELLS AGAINST INIMICAL BEINGS

375 RECITATION. You whom I can save or mash, you whom I can release or mash! Fetch your dispatch, mashed fetcher! Fetch your dispatch and be cool, mashed fetcher, and don't come upon me, the son of the Great One, the Castrator's Knife.

376 RECITATION. Castrator's Knife, Rising One, Rising One, Wenti, Wenti—to me! [Give] his garments to the Nightboat!

377 RECITATION. You shall ever moor in your identity of Fortress and capsize in your identity of Igai, for you are the *hpjw*-snake on his belly, who lives on the hearts of those gods who are in Heliopolis.

Turn back, go completely away!

281–83 (See Unis, pp. 56–57, and variants)

285–89 (See Unis, p. 57, and variants)

277 (See Unis, p. 56, and variants)

290 RECITATION. Face has fallen on face: the knife all black has emerged and swallowed for itself.

Face has fallen on face: the knife all black has emerged and acquired for itself.

291 (See Unis, p. 57)

280 (See Unis, p. 56)

292–93 (See Unis, pp. 57–58, and variants)

240 (See Unis, p. 20)

378 RECITATION. Cobra, to the sky! Horus's centipede, to the earth!
Horus's sandal has stepped, *nḫj*-snake. The *nḫj*-snake is for Horus, the young boy with his finger in his mouth.[31] I am Horus, the young boy with his finger in his mouth. Since I am young, I have stepped on you: had I become experienced, I would not have stepped on you.
For you are the secreted and mysterious one the gods speak of, for you have no feet and you have no arms with which you might go after your brothers the gods.
You two *ḥnmw*, you two *ḥnmw*,[32] you two uprising, you two uprising, whom the god's "cord"[33] made! Guard me and I will guard you.

299 (See Unis, p. 58)

295–96 (See Unis, p. 58)

379 RECITATION. Your water to the sky! Your flowers to the earth! Behold, the (protection of the) utterance is around me!

380 RECITATION. You of the (evil) deed, you of the (evil) deed! You of the wall, you of the wall! (Set) your foot behind you! Beware of the Great One's great one!

381 RECITATION. The Great One's centipede has gone down, having encircled him of the compound. He of the compound has been encircled by the Centipede.

287 (See Unis, p. 57, and variants)

382 RECITATION. Skilled snake, skilled (female) snake, be far from Teti!
You who are *ḏ*^{ꜥꜥ}*mw*, Horus goes around after his eye.
Retreating snake, make the ground's plowing!

318 RECITATION. It is I, Glider, the leader who swallowed his seven uraei and his seven neckbones came into being, who governs the seven bows and governs for the sovereign.
My mother is the pelican: I am her son.
I have come that I may receive a fingernail of myrrh, myrrh in the fingernail.
I have come that I may take away your power, gods: surround me, for I have allocated your kas.

318 RECITATION. It is I, Glider, the Ennead's bull, who swallowed his seven uraei and they became his seven neckbones.

You Enneads in the presence, who hear cases for He Who Is, I have come that I may remove your power and allocate your kas.

383 RECITATION. *Ṯtw*-snake, *ṯṯw*-snake, where are you going? Wait for me—I am *ḏ^{ꜥꜥ}mw*—or your father *ḏ^{ꜥꜥ}mw* dies and the Sunshine's Servant falls in this inundation in which the *hpnn*-snake is.

So, come!

384 RECITATION. This hand of mine that has come against you is the hand of the great fettering-goddess in the midst of the Compound of Life.[34] The one it seizes does not live; the one it strikes, his head cannot be tied back on.

Fall down, crawl away!

385 RECITATION. The Sun appears against you: Horus stretches his nine bows against this akh that comes from the ground with head cut off and tail truncated.

You sweeping snake Dedi, son of She who Aspirates Throats, turn yourself around! Turn yourself over! Spewer, you are placed in him![35]

Male snake, female snake, listen to him, listen to the ground, listen to your father Geb! Should you not listen to him, you will hear his brand on your head.

Severed snake, lie down! Horizon, jump up, seize him! Drive into the ground, guide your tail!

Whenever I use my arm against you, you will die, and if my arm releases you, you will not live. Your binding is bound by Shu; Shu comes to stand on your bonds. Turn yourself around! Turn yourself over!

My fingers on you are the fingers of Mafdet in the midst of the Compound of Life if you spit. Fall down, turn away, turn over! Horus has toppled you and you do not live; Seth has chopped you up and you do not stand up (again).

386 RECITATION. I have come to you, long marooner, and you shall let me pass in the Cleft. You turn me away and I will turn you away.

Horus fell because of his eye, Seth felt pain because of his testicles.

Snake with sweeping head in the undergrowth, fall down, crawl away!

387 RECITATION. The Great One falls, the Sunshine's Servant falls. Monster, lie down!

388 RECITATION. Where is Horus, who escaped from the shunned snake? Behold me: I am Horus, who escaped from the shunned snake and ran.

He (the snake) is given no messenger, his child is taken from him. The snake "Penis-Catch,"[36] Horus has clubbed his mouth with his foot.

389 RECITATION. On your face, you in his cave! Drag yourself off, you god in it, before me! I am the Great Lass:[37] he who sees me will not live; he on whom my face falls, his head cannot be tied back on.

Severed snake, crawl away! You in the undergrowth, turn yourself over!

390 RECITATION. I become clean, my ka becomes clean.

I am sound. I am sound and Horus is sound for his body.

I am sound. I am [sound] and Seth is sound for his body.

I am sound because of my body between you, (Horus and Seth).[38]

I am one who fires the bow as Horus, who draws the bowstring as Osiris: that one has gone, this one has come.[39]

"Are you Horus?" (asks the snake). On your face! Be overturned!

"Are you Seth?" On your face! Be dragged off!

This foot of mine [that I put on you] is the foot of Mafdet; this hand of mine that I lay on you is the hand of Mafdet in the midst of the House of Life. When I strike you on your face, your venom goes and [fetches the blood] of your jaw (instead).

Severed snake, lie down! Glider, crawl away!

391 RECITATION TWICE: On [your] side! Be prone! Be off! Be off! Go! Go!

[You whom I can mash] or [release] or save, your dispatch is cool, that which is in your house is conceived, that which is before you is calm.

392 RECITATION. My water is in the sky, my fledglings are on earth: the desire is excavated.

393 RECITATION. Your sycamore is your grain, your grain is your sycamore.[40] Your tail is in your mouth, shunned snake, your surrounding has been surrounded, great bull. [The … whom] he [encircled has come out], the Great One whom he encircled has come out.

Ground's-son, beware of the ground! Ground's-son, beware of the Gold![41]

394 RECITATION. Lion is behind lion for life: the two bulls are inside the ibis.[42]

395 RECITATION TWICE: Ground, beware of the ground! Ground's-son, beware of the Gold! Beware of your father (Geb), who begot Osiris. Ground's-son, beware of the Gold!

396 RECITATION. Dancer-snake, the scent of dragging the ground (is for you)!

397 RECITATION. *ḏꜥꜥmw*, you […]. Spew it, spew it! Shu, your arms around me!

398 RECITATION. Ground-hacker, ground-hacker, don't hack the ground! Beware of opponents!

I am conceived to *ḏꜥꜥmw*, I am born to *ḏꜥꜥmw*: *ḏꜥꜥmw* is the one who went to (impregnate) my mother with me.

399 RECITATION. Your water to the sky! Your fledglings to the earth! Go away, haul!

TAKING CONTROL IN THE AKHET

273–74 (See Unis, p. 54, and variants)

400 RECITATION. Horus's eye drips on Horus's *ḏnw*-bush.

Horus foremost of houses, lord of sustenance, great one in Heliopolis, may you give me bread, may you give me beer; may you freshen me, may you freshen my offering table, may you freshen my slaughter-house.

Should I hunger, Dual Lion will hunger; should I thirst, Nekhbet will thirst.

Broom-plant goddess, broom-plant goddess, don't fetch the scent of your broom-plant to me: you have to not fetch the scent of your broom-plant to me.

401 RECITATION. I have now seen the Great Uraeus, I have now received the Great Uraeus, and my face now falls on the Great Uraeus.

Nourishment has laid down the side of his head to me,[43] and I cross my canal with my cobra in my wake.

402 RECITATION. My place is widened with Geb, my star is elevated with the Sun, and I move about in the Fields of Rest.

I am the eye of the Sun that spends the night conceived and is born every day.

403 RECITATION. Oh, you whose feast is fresh, upon his field; oh, flower-opener, upon his sycamore; oh, glistening of shores, upon his atil-tree; oh, lord of green fields—now, hey!

I will exist henceforth among you, emerging in your coterie and living on what you live on.

Oh, you bulls of Atum, freshen me and strengthen me more than the Red Crown upon me, more than the flood upon my lap, more than the sweets in my fist.

206 RECITATION. O you in charge of bread production, who belong to the flood, commend me to Fetekte, cupbearer of the Sun, that he may commend me to the Sun himself and the Sun may commend me to those in charge of provisioning.

When he takes a bite he gives (some) to me, when he takes a sip he gives (some) to me, and I go to sleep sound every day.

TRAVELING WITH THE SUN

404 RECITATION. I travel with you, Traveler—4 TIMES WITHOUT PAUSE—who is on Wadjet's standards.

I am bigger than Horus of the Gory One, the Red Crown that is on the Sun. I am fresh as the papyrus-head of your eye in which heat is, and I become fresh with you.

405 RECITATION. Oh, Sun! Oh, you of repletion! Oh, you of repletion! Oh, you of fertility! Oh, you of fertility! You are I, I am you.

Ululate for me, ululate for my ka. You shine as me, I shine as you. Make me sound and I will make you sound, freshen me and I will freshen you.

I am that eye of yours that is on Hathor's brow, which turns fully back the years from me. I spend the night conceived and am born every day.

406 RECITATION. Greetings, Sun, in your perfection, in your finality, in your places, in your (ultimate) experience![44] May you fetch for me Isis's milk,[45] Nephthys's flood, the lake's perimeter, the surge of the Great Green, life, soundness, health, ease of mind, bread, beer, clothing, a meal, that I may live on them.

The brewers listen to me all day long and become content for me in the nights; I partake of the meal, for they have become content with their offerings.

I see you when you emerge as Thoth,[46] when a beaching-place is made for the Sun's boat at its fields in the bald sky,[47] when you close up as the one at the fore of his Infinites.[48]

407 RECITATION. I clean myself and receive for myself my clean place in the sky. I endure, and my perfect places endure, and I receive for myself my clean place in the prow of the Sun's boat.

And the crew who row the Sun, they are the ones who row me; and the crew who conduct the Sun around the Akhet, they are the ones who conduct me around the Akhet.

My mouth is parted for me, my nose is cleaned out for me, my ears are unblocked for me.

I decide cases and part the two (assailants, Horus and Seth). I govern for the one who is older than me.

The Sun cleans me, the Sun defends me from that which might be done badly against me.

408 RECITATION. You night's brood, come, give me birth. You two who conceive by day, extend yourselves and give birth to me, who am in the egg. And I, when you have given me birth; and I, when you have reared me—my mind will be expanded (with joy) at the fore of the Duat.

The mind of the gods is expanded over me when they see me rejuvenated, for the sixth-day meal is for my breakfast and the seventh-day meal is for my supper, and nursing cows are slaughtered for me on the Supply festival.

What is wanted given thereof is that I give, for I am the Heliopolis bull.

409 RECITATION. I am the bull of light, who has a quintet of meals—a triad for the sky, a pair for the earth. The Nightboat and Dayboat are the ones who row this to me from the god's enclave.

Excrement is my abomination; [I] reject [urine] and do not drink it. I live (instead) on a date-tree and on the censing from the earth.

410 RECITATION. Oh, Busirite, djed-pillar in His Ba's Settlement, I was your eldest-begotten, I will always be your eldest-begotten. I find you seated on the tower of the Winding (Canal) in which the gods sit, to which the owners of kas are roped, having come […].

SPELLS FOR LEAVING THE AKHET (ANTECHAMBER, NORTH WALL)

ASCENDING TOWARD THE SKY

302 (See Unis, p. 60, and variants)

668 (See Pepi II, p. 261, and variants)

627B (See Pepi II, p. 242)

… (one spell lost)
310 (See Unis, p. 62)
480 (See Pepi II, p. 276)
… (one or more spells lost)
308 (See Unis, pp. 62–63)
304 (See Unis, p. 60)
303 (See Unis, p. 60)
309 (See Unis, p. 62)

AT THE SKY'S DOOR

585 (See Neith, p. 304)
586A–B (See Neith, p. 305)
… (one or more spells lost)
688 (See Pepi II, p. 286)
625A (See Neith, p. 322)
440 (See Pepi I, p. 111)

SPELLS FOR ENTERING THE SKY (CORRIDOR, WEST AND EAST WALLS)

691D (See Pepi II, p. 289, and variants)
439 (See Pepi I, p. 111)
… (one or more spells lost)
624 (See Pepi II, p. 241, and variants)

NOTES

1 These fragmentary walls have been reconstructed on paper in the unpublished PhD dissertation of Élise Bène (2006).
2 PT 1–2 are on the exterior of the lid and PT 3–7 on the interior of the sarcophagus (PT 6 on the east wall, PT 7 west, PT 4 north, PT 5 south, and PT 3 on the bottom).
3 Perhaps a reference to the dark line of the horizon.
4 Teti's editor has misunderstood the original *jn w(j)* "fetches me" as the noun *jnw* "fetcher." Pepi II's copy has the correct emendation to the third person, but with *jn.n* "has fetched." In stanza 3, Teti's copy omits the text in parentheses, found in Pepi II's copy.
5 The sky's.
6 This term usually refers to the serpent that tried to inhibit the sun's passage through the Duat. Here, however, it is written with the image of a game board, referring both to the successful conclusion of the game and to escape from the snake, which the game symbolizes.
7 The "two skies" are the two parts of the sky, north and south of the Winding Canal, and the "two lands" are the Nile Valley and the Delta.

8 At the top of register ii at the east end of the wall.
9 This spell is a more elaborate version than Unis's (p. 31). The ritual itself, found in the pyramids of Pepi I, Pepi II, and Neith, is omitted in Teti's pyramid.
10 These two spells represent only the beginning of this part of the Insignia Ritual, which contained 25 more spells (see Pepi II, pp. 255–57).
11 The priest in charge of mummification.
12 Other copies have the better version "He swims under you."
13 The verb is related to a word for "crane," and evidently denotes a crying noise like the whooping of cranes.
14 Probably an error for "my remainder," as in other copies.
15 Cf. PT 207 (Unis, p. 33).
16 The "numbering of fingers" was a test of competence, demanded as a requisite for boarding the ferryboat.
17 PT 360 is a variant of PT 272 (Unis, p. 54).
18 Osiris.
19 The four supports of the sky, one at each of its cardinal directions.
20 This set of spells reprises themes from the Offering and Insignia Rituals of the burial chamber.
21 A reference to Osiris as the force of life in the inundation.
22 The Egyptian word is derived from the verb meaning "sit," referring to Isis's lowering herself as a bird onto the recumbent mummy of Osiris.
23 PT 367–368 is a single spell here and in the pyramids of Pepi I and Merenre; in the pyramids of Pepi II and Neith it is divided into two spells at this point.
24 The meaning of the words *nzr* and *mšr*, and that of the clause as a whole, is not certain. The words were chosen for a word-play with *n zr-m-šj* "of Ram-in-the-Lake."
25 The inhabitants of the Duat.
26 This spell is restored after the copies of Pepi I and Queen Iput II, and Middle Kingdom copies (CT 517).
27 This clause, found in all other copies, is omitted in Teti's version, probably in error.
28 Perhaps erroneous for "I put you on my father's brow," as in other copies.
29 This refers to two major stages in the process of mummification: see also PT 535 (Pepi I, p. 107) and PT 670 (Pepi II, p. 263). From this verse onward, Teti's editor has sometimes changed the original second person of other copies to the king's name or a third-person pronoun.
30 The gods' bodies were thought to be made of gold, and thus immutable.
31 A finger in the mouth is the stereotypical symbol of childhood.
32 *ḥnnw* is an otherwise unknown word, perhaps coined here in imitation of the following *ṯnnw* "uprising ones."
33 *mtj*, metaphorical for *mt* "penis."
34 An epithet of the panther goddess Mafdet: see the next spell.
35 I.e., the ground.
36 A metaphor for a captured snake.
37 A lion-goddess: cf. the identification of the deceased's hand and fingers with those of Mafdet in PT 385 (p. 93).
38 The king embodies both Horus and Seth.
39 The deceased has come as the new Horus and Osiris.

40 A metaphor for reversal, like a sycamore at grain-level and grain at sycamore-height: cf. the next sentence.
41 "Ground's-son" is a metaphor for "snake"; "the Gold" may refer to Hathor.
42 Cf. PT 284 (Unis, p. 57).
43 A gesture of submission, exposing the temple to a lethal blow.
44 "Finality" and "(ultimate) experience" are references to the sunset.
45 Teti's editor has misinterpreted "Isis's milk" as "the milk of my place."
46 The moon.
47 A reference to the sky at the horizon, where no stars are visible.
48 The gods who support the sky at its limits.

III

The Pyramid Texts of Pepi I

The Pyramid Texts of Pepi I, third king of the Sixth Dynasty (ca. 2289–2255 B.C.), are the most extensive of all Pyramid Texts sources. In addition to locations used in earlier pyramids, the king's editors added texts in the outer corridor, vestibule, and ascending corridor, filling a total of 2,263 columns and lines of text, almost ten percent more than in Pepi II's pyramid, the next largest, and three and a half times more than in Unis's, the smallest. Pepi I's corpus also set a new standard for the layout and content of spells, which was largely followed by his successors Merenre and Pepi II.[1]

The substructure was inscribed in several stages, and on a few walls, entire sections have been erased and recarved. Of its twenty-six inscribed walls, only eleven have survived substantially intact,[2] but the destroyed walls have been reconstructed with most of their fragments by the French archeological mission to Saqqara. As a result, the sequence and content of Pepi I's Pyramid Texts are now accessible almost in their entirety.

The king is addressed or referred to alternatively by his personal name, Pepi, and his throne name, originally Neferzahor ("Young One of Horus's Aegis") and later Meryre ("He Whom the Sun Desired"). His fuller titulary and names appear on the east face of the sarcophagus (PT 8), and in a line surrounding the sarcophagus at the top of the north and west walls and in a line each at the bottom of the north and south wall opposite the sarcophagus (PT 9).

The west end of the burial chamber is devoted to a series of spells for commending the king's body to Nut. This begins on the west gable; it then runs from the west end of the north wall, to the west wall, and the west end of the south wall in two successive sequences; and it ends with three spells at the bottoms of each wall (Fig. 2). The hieroglyphs on the north and south walls face outward (east), opposite those of the rituals on the eastern sections of the same walls, which face the sarcophagus.

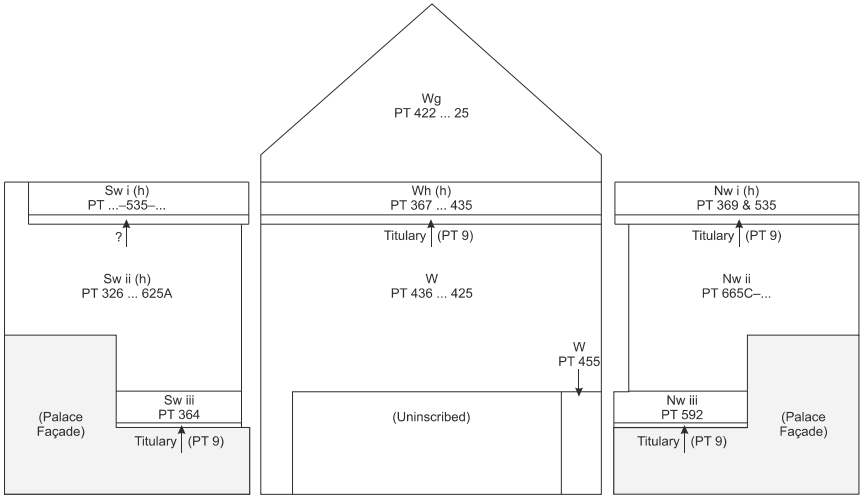

Fig 2. West End of Pepi I's Sarcophagus Chamber

The Offering and Insignia Rituals occupy the entire eastern section of the north wall, arranged in five registers. Pepi I's pyramid is the only one in which the two rites are separate, with the spells of the Offering Ritual occupying the first three registers and those of the Insignia Ritual following, beginning at the end of the third register. The Resurrection Ritual fills the eastern section of the south wall. Pepi I's copy begins with a unique spell, almost totally destroyed, and supplements the basic ritual found in the pyramids of Unis and Teti with a series of newer spells to rouse the spirit, give it provisions, and establish it among the gods.

The east wall of Pepi's burial chamber is inscribed from top to bottom, rather than in two sections (gable and wall), with texts for the spirit's departure from the Duat. Most of these are addresses to the deceased king by his son, but a few are personal spells. This alternation between the two types of spells generally continues throughout the pyramid, with the original first person of the personal spells often visible, either uncorrected or emended to third person on the wall itself. Addresses to the spirit, encouraging it to enter the Akhet, line the walls of the passage from the burial chamber to the antechamber.

As in the other kings' pyramids, the west wall of the antechamber is devoted to texts for the spirit's entrance into the Akhet, also inscribed from top to bottom, and the fragmentary south wall contains spells for the spirit's passage through this region. The passage to the serdab, emulating that of Teti's

pyramid, is inscribed with ritual spells, in this case covering not only the north and south walls but also the block that sealed the entrance to the serdab at the eastern end of the passage. The east wall, again inscribed from top to bottom, is devoted to spells for securing the newborn spirit's access to nourishment and for protecting its rebirth, the reverse of the sequence on the same wall in Teti's pyramid. The texts on the fragmentary north wall of the antechamber concern the newborn spirit's departure from the Akhet. With a single exception addressed to the spirit (PT 661), these are all personal spells, emended to third person before being inscribed on the wall.

The level corridor leading north from the antechamber is divided into three sections—south, middle, and north (see the plan on p. 10)—reading in each case from the beginning of the west wall to the end of the east wall. The south section contains two spells addressed to the spirit as it leaves the antechamber. The middle section is inscribed almost exclusively with personal texts for the spirit's passage toward the sky. The north section has similar personal spells on its west wall, with an address to the spirit toward its end; the east wall contains a spell for protection of the tomb, addresses to the spirit, and a final imprecation against the guardian of the door at the corridor's end.

Judging from the texts inscribed in it, the broadened section at the end of the level corridor, known as the vestibule, was viewed in Pepi I's pyramid as both the exit from and the entrance to the pyramid's substructure. The south wall opens with a unique series of spells perhaps adapted from a rite performed on a statue of the deceased, which may have stood in this room. The remaining texts on the wall are intended to allow the spirit to open the door at this end of the vestibule.

The texts on the west and east walls of the vestibule form a series of spells that has reference to the spirit's daily passage through this room. PT 548–575, at the south end of the west wall, are personal texts meant to accompany the spirit's emergence at dawn. The remaining texts on this wall and those on the east wall alternate between personal spells and those addressed to the deceased king. From the north end of the west wall to the south end of the east wall, they concern the spirit's reentry into the tomb at dusk (PT 576–583 and 553–561A). The north end of the east wall deals with the spirit's reemergence at dawn, ending with a spell that may have been addressed to the guardians of the door at the north end of the room. The vestibule's north wall is uninscribed, probably left in that state at the time of the king's funeral.

Pepi I's pyramid is apparently the only one in which texts were carved beyond the vestibule, on the walls of the ascending corridor; the texts partly replicate those in the vestibule and corrdior, and were probably added after the king had been buried and the substructure sealed at the north wall of the vestibule. Like the level corridor leading from the antechamber to the vestibule, the inscribed portion of this corridor is divided into two sections, south and north, by an uninscribed section of wall (see the plan on p. 10). In contrast to the inner corridor, the texts here were evidently meant to be read as a unit on each wall rather than in two sections. Both walls, however, have suffered extensive damage, and there are significant gaps in each sequence.

The west wall of the ascending corridor continues the theme of the spirit's emergence at dawn, repeating a number of spells from the west wall of the vestibule. The east wall opens with a series of spells found on the east walls of Teti's burial chamber and antechamber and continues, after a gap, with spells for protection and acceptance into the gods' company. These were intended for the spirit's use as it emerged from the tomb at dawn as well as for protection of the pyramid itself.

SPELLS FOR THE SARCOPHAGUS (SARCOPHAGUS AND BURIAL CHAMBER, WEST END)

A. THE KING'S TITULARY[3]

8 The living one, Horus […] whom the Two Lands desire, Pepi, alive forever. The living one, the Dual King, Meryre, alive forever.

9 [The living one, Horus whom the Two Lands desire, …], the Dual Falcons' Golden One, Pepi, is joining with the belly [of his mother Nut in] life, stability, […] forever.

RECITATION […] for Horus whom the Two Lands desire, Pepi; the Dual King, Pepi; the one whom the Two Ladies' belly desires, Pepi; the Dual Falcons' Golden One, Pepi; Geb's heir, whom he desired, Pepi; the one whom all the gods desire, Pepi, given life, stability, authority, and all happiness like the Sun, alive forever.

[… Pepi], given life, stability, authority, and all happiness, [like] the Sun [continually forever].

[…] Pepi, the Dual Falcons' Golden One […].

B. REGENERATION IN THE WOMB OF NUT

INVOKING THE SPIRIT AS OSIRIS

422 RECITATION. Ho, Pepi! You have gone that you may become akh and take control as a god, as Osiris's replacement. You have your ba within you, your control about you, your crown atop you, your Pale Crown atop your shoulders.

Face forward, for praise of you is before you. The god's followers are after you, the god's privileged ones before you, making (the paean), "The god comes, the god comes! This Pepi comes on Osiris's throne! The akh from Nedit comes, the controlling power from Great-Land!"

Isis speaks to you, Nephthys calls to you. The akhs come to you bowing, kissing the earth at your feet, because of your ferocity, oh Pepi, in Perception's towns.

So, you go forth to where your mother Nut is, and she takes hold of your arm and gives you the way to the Akhet, to the place where the Sun is.

The sky's door is opened to you, the Cool Waters' door is made to pull open to you, and you find the Sun standing, waiting for you. He takes hold of your arm, leads you into the sky's dual shrines, and puts you on Osiris's throne.

Ho, Pepi! Horus's eye comes to you and claims you. Your ba from the gods comes to you, your control of the akhs comes to you. The son has saved his father: Horus has saved Osiris, Horus has saved this Pepi from his opponents.

You take up your position, Pepi, on Thighs-Forward's throne, saved, provided as a god, and equipped with Osiris's form on Foremost of Westerners's throne, and do what he used to do among the akhs and the Imperishable Stars.

Your son takes up his position on your throne, equipped with your form, and does what you used to do before at the fore of the living, by command of the Sun, the great god. He farms barley, farms emmer, and endows you with them.

Ho, Pepi! What pertains to you[4] is given to you by the Sun. You claim your body, having received a god's form, and become great through them with the gods at the lake's fore.

Ho, Pepi! Your ba takes up its position among the gods and among the akhs: it is your fearsomeness against their hearts.

Ho, Pepi! Take up your position, oh Pepi, on your throne at the fore of the living: it is your ferocity against their hearts.

Your identity on earth lives, your identity on earth endures. You do not perish, you do not come to an end, for the course of eternity.

365–66 (See Teti, p. 84, and variants)

423 RECITATION. Ho, Osiris Pepi! Accept these your cool waters. Become cool with Horus, in your identity of the one who comes in the cool waters. Accept your natron-water, that you may become divine. Your mother Nut has made you be a god to your opponent, in your identity of god.

Accept the outflow that comes from you. Horus has made the gods assemble for you in every place in which you have gone.

Accept the outflow that comes from you. Horus has made his children take account of you in the place in which you are immersed.

Horus takes account of you year by year, rejuvenated in your identity of the rejuvenated waters (of the inundation). So, Horus becomes ba, taking account of his father in you, in his identity of Horus, ba of the Sovereign's sedan chair.

371–72 (See Teti, pp. 86–87)

424 RECITATION. Ho, Pepi! This your going, these your goings, they are the going of Horus in this his going and these his goings. His hurriers run, his heralds hasten, and announce him to him who sweeps in the east.[5]

Aha, Pepi! Your shoulders are those of Parter, your face that of Paths-Parter.

Ho, Pepi! A king-given offering: that you occupy the Horus-Mounds and move about the Seth-Mounds; that you sit on your metal chair and judge them, at the fore of the Big Ennead in Heliopolis.

Ho, Pepi! Eyes-Forward, your herdsman in the care of your calves,[6] guards you. Ho, Pepi! The She-Goat[7] guards you from the akhs.

Ho, Pepi! Know that you receive for yourself this god's-offering of yours and become content through it every day: a thousand of bread, a thousand of beer, a thousand of cattle, a thousand of fowl, a thousand of everything sweet, a thousand of every kind of clothing.

Ho, Pepi! You have your water, you have your inundation, you have your rock salt, fetched for you near your brother, the Enduring One.

370 (See Teti, p. 86)

425 RECITATION. Osiris Pepi, you have been tended, for I have given you all the gods and their inheritance, their nourishment, and all their things as well. You do not die.

369 (See Teti, p. 86)

535 RECITATION BY ISIS AND NEPHTHYS.[8]

The screecher comes, the kite comes: it is Isis and Nephthys. They have come in search of their brother Osiris, in search of their brother, this Pepi.

Make haste, make haste! Weep for your brother, Isis! Weep for your brother, Nephthys! Weep for your brother!

Isis sits down with her arms atop her, and Nephthys has seized the tip of her breasts,[9] for their brother Pepi, babylike on his belly, Osiris with what is his, Anubis with grasp forward.[10]

You have no rot, Pepi; you have no sweat, Pepi; you have no outflow, Pepi; you have no dust, Pepi—you of the Screecher, the Screecher's son; you of the mooring, who came from the Mooring Post; you of the separation into three—in these your four days and your eight nights.[11]

Follow She of a Thousand Bas, your one of the Cool Waters, whom you should desire, and your orphan comes to the fore as you come to the fore of the foremost, the orphans you have orphaned into orphans.[12]

Horus is untied from his breast-band for you, that he might catch those in Seth's following. Seize them, remove their heads, sever their forelegs, and gut them, take their hearts, and slurp their blood. Allot their minds in this your identity of Anubis who allots minds.

You have been given your eyes as your two uraei, for you are Paths-Parter on his standard, Anubis at the fore of the god's booth.

Ho, Pepi! You are at the fore of the houses of the great ones in Heliopolis. The akhs fear you, as well as the Imperishable Stars, and the dead fall on their face to you, for you have grabbed (control of) humanity.

"(The status of) honored firstborn pertains to Pepi," say the bas of Heliopolis, as they provide you with life and authority. "He lives in the living as Sokar lives in the living: as he lives in the living, this Pepi lives in the living."

Ho, Pepi! Come! Come alive and live here from one of your seasons to the other in these years, content, with the love of you warm.

367–68 (See Teti, p. 85, and variants)

INVOKING THE SPIRIT AND NUT[13]

426 RECITATION. Osiris Pepi, you have appeared as Dual King, for you control the gods and their kas as well.

427 Nut, spread yourself over your son, Osiris Pepi, and conceal him from Seth. Join him, Nut, for he has come to you, and conceal your son, for he has come to you that you might join this great one.

428 Nut, fall over your son, Osiris Pepi. Join him, Great Sieve—this eldest of your children.

429 RECITATION BY GEB.[14] Nut, as you became effective and took control in your mother Tefnut's belly before you were born, may you join Pepi, and he will not die.

430 RECITATION. Your mind took control and you moved in your mother's belly in your identity of Nut.

431 RECITATION. You are the daughter who took control in her mother, having appeared as a bee. May you akhify this Pepi inside you, and he will not die.

432 Recitation. A great thing has happened in the sky, for you have taken control, become powerful, and filled every place with your beauty. The entire land is under you, for you have acquired it. You have encircled for yourself the land and everything within your arms. You have placed for yourself this Pepi as an Imperishable Star that is in you.

433 RECITATION. I have fertilized you as Geb in your identity of the sky. I have united the entire land for you in every place.

434 RECITATION. You are above the land, but you have the head of your father Shu and have control of it,[15] for he has desired you and put himself under you and everything as well. You have acquired for yourself every god with you with his Sea-Mullet boat, that you might make them a star, as She of a Thousand Bas, and they might not go away from you as stars. You should not let Pepi be away from you, in your identity of the above.

435 RECITATION. I am Nut, the Granary. I wipe the mouth of Osiris Pepi.[16]

INVOKING THE SPIRIT AS OSIRIS

? […] Im[perishable …] this Pepi, and [he] does not die.

535 (See p. 107)

? […] of the sky […] this [Pepi], ba […].

665C–D (See Neith, p. 314, and variants)
… (one or more spells lost)
*716 (See Pepi II, p. 245)
... (one or more spells lost)

436 RECITATION. You have your water, you have your inundation, the outflow that comes from the god, the decay that comes from Osiris. Your arms are washed and your ears cleaned out: this controlling power is akhified for his ba. Wash yourself and your ka washes itself, your ka sits and eats bread with you without stopping for the course of eternity.

This your going, Osiris's replacement, is with your scepter before you and your praise preceding you. It is pleasant for your nose because of the scent of the Firstborn's Thing, for your feet when they lay down your catch and for your fingers and your fingernails that break up your stones. You cross as the great bull, the Wadjet-nome's pillar, to the Sun's fields that he loves.

Raise yourself, Pepi! You have not died.

437 RECITATION. Awake for Horus, stand up against Seth! Raise yourself as Osiris, as the akh who is Geb's first son, and take up your position as Anubis on the shrine.

You at whom the Nine shake and for whom the first ones act,[17] you become clean at the new-moon day and appear at the first of the month. The Mooring Post calls out to you like He Who Stands and Does Not Tire in the midst of Abydos.

Hear this which the gods have said! The Sun says he will akhify this Pepi so that he might receive his (status as an) akh at the gods' fore as Horus, Osiris's son, giving him his (status as an) akh as one of the watchers of Pe, and privileging him as a god, as one of the watchers of Nekhen.

The earth speaks, the horizons' door is opened to you, Geb's door is pulled open to you. You emerge at Anubis's voice, and he akhifies you as Thoth, that you may part the gods and set the borders of the (sky's) arcs between the two Controlling Powers, by virtue of this akhification that Anubis has commanded.

When you go, Horus goes; when you speak, Seth speaks. You proceed to the basin, go upstream to Great Land, and course Abydos.

A gate to the Akhet is opened for you in the sky, the gods' mind is welcoming at meeting you, and they take you to the sky in your ba, you having become ba as one of them. Whenever you go up to the sky, it is as Horus on the cushion of the sky's standard, in this privilege of yours as Horus, foremost of the akhs, that comes from the mouth of the Sun, seated on your metal chair.

So, you go away to the sky, for the paths of the (sky's) arcs that ascend to Horus are swept for you. The mind of Seth is fraternal toward you as the great one of Heliopolis, when you have traveled the Winding Canal in Nut's north as a star that crosses the Great Green that is under Nut's belly. The Duat lays down your hand toward the place where Orion is, the sky's bull having given you his arm.

You feed on the gods' food on which they feed. The scent of Dedwen, the Nile Valley's lad, who comes from Bowland, is on you, giving you the incense with which the gods are censed.

The hereditary king's two daughters—the two boats he is on, the great ladies—have given you birth. The Sun has summoned to you from the zenith of the sky—as Horus, Thighs-Forward, he of the hobbles, lord of Rebellion-town; as the Jackal, administrator of the (sky's) arcs; as Anubis at the fore of the clean land—that he might set you as the morning god in the midst of the Field of Reeds, seated on your chair, your disassembled parts having been elevated by the Dual Crown of the lord of the (sky's) arcs.

Your abundance is from the gods' field, from which they feed. You have your akh, you have your fetchers, you have your Perception, you have your earth-choppers.[18]

A king-given offering, an Anubis-given offering: your thousand of raised oryxes from the deserts coming to you bowing. A king-given offering, an Anubis-given offering: your thousand of bread, your thousand of beer, your thousand of great-bread that comes from the broadhall, your thousand of everything sweet, your thousand of cattle, your thousand of everything you might eat or set your mind to.

The atil-tree follows you, the sidder turns its head to you, as you for whom Anubis has acted.

438 RECITATION. Ah! Ah! I make it for you—this "Ah!"—my father, because you have no human father, because you have no human mother. Your father is the great wild bull; your mother is the lass.

Live! Live—you have not really died—like Horus, foremost of Letopolis, lives: he to whom the great cavern is opened, the Heliopolitan,

he of the great baton, the great one of the sedan chair of Foremost of Westerners.

She[19] gives you water at the first of the months and at the middle of the months, that you may give to the great and lead the small. You have ribs from the butcher's block of Foremost of Westerners in accordance with your new state (as one) of the possessors of honor.

THE SPIRIT RESPONDS

336 (See Teti, p. 74, and variants)

335 (See Teti, p. 74)

439 RECITATION. It is I, O Satis who has acquired the Two Lands, O burning one who has received her Two Shores.

I have gone forth to the sky and found the Sun waiting to meet me. I sit on his shoulders, and the Sun does not let himself set me down, knowing that I am elder to him. I exist more akh than the akhs, more skilled than the skilled, more lasting than the lasting.

The mistress of contentment is in festival for me, for I have come to stand on the north of the sky with him and I have acquired the Two Lands like the king of the gods.

440 RECITATION. Do you wish to live, Horus on top of his life-sign of Maat? Then you should not close the sky's door, you should not bar its barriers, before you have taken my ka to the sky, unto the god's nobles, whom the god desires, who lean on their staves, the awakeners of the Nile-Valley land, who are clothed in sovereign's linen, live on figs, drink of wine, and are anointed with first-class oil, so that I may speak on my behalf before the great god and elevate myself to the great god.

JOINING NUT AS A STAR

441 RECITATION. The earth is hacked for you and a presented offering laid down for you before you, and you go on yonder path on which the gods go.

Turn yourself and see this serving that the king has made for you, that Foremost of Westerners has made for you, that you might go to yonder gods, the northern Imperishable Stars.

442 RECITATION. So, has that great one fallen on his side and he in Nedit been thrown down? Your arm is received by the Sun, your head is raised by the Dual Ennead.

"Look, he is come as Orion," (says the Dual Ennead), "as Osiris come as Orion, the lord wine-colored with supplies, the perfect one of whom his mother has spoken, the heir of whom his father has spoken, the one whom the sky conceived and the morning-star gave birth to."

The sky conceives you with Orion, the morning-star gives you birth with Orion. Live! Live, as the gods have commanded you live.

You ever go up with Orion in the eastern arm of sky, you ever go down with Orion in the western arm of the sky. Sothis, whose places are clean, is the third of you two: she is the one who leads you two from the Field of Reeds to the perfect paths in the sky.

INVOKING NUT

443 RECITATION. Nut, the two eyes emerged in your head when you acquired Horus and his Great of Magic as well, when you acquired Seth and his Great of Magic as well.

Nut, as you have allotted the one you have given birth, in your identity of her in the sedan chair of Heliopolis, may you allot me to life, that I may not perish.

444 RECITATION. Nut, you have appeared as a bee, for you control the gods and their kas as well, and their inheritance as well, and their nourishment as well, and all their things as well.

Nut, whenever you make me revive, I live.

445 Nut, as you live, I live.[20]

TENDING THE NEWBORN SPIRIT

446 RECITATION. Osiris Pepi, your mother Nut has spread herself over you that she may conceal you from everything bad. Nut has joined you away from everything bad: you are the eldest of her children.

428 Nut, fall over your son, Osiris Pepi. Join him, Great Sieve—this eldest of your children.

447 Someone has gone unto his ka:
Osiris has gone unto his ka;
Seth has gone unto his ka;
Eyes-Forward has gone unto his ka:
you too have gone unto your ka.

Ho, Pepi! Someone comes, and you do not need:
your mother comes, and you do not need—
Nut, and you do not need;
she who joins the great one, and you do not need;

she who joins the fearful, and you do not need.
She joins you and exempts you from needing: she places your head for you, gathers your bones for you, and gets your mind for you in your body.
You shall be at the fore of those at your feet, govern those in your wake, make firm your house in your wake, and exempt your children from mourning.
(Your cleansing is the cleansing of the gods who have gone unto their kas),[21] your cleansing is the cleansing of the gods who have gone but not withdrawn.

448 RECITATION. Thoth, gather Pepi, that he might live and what is against him might end. Thoth, place Horus's eye for him.

449 RECITATION. Horus in Osiris Pepi, accept Horus's eye with you.

450 RECITATION. Someone goes unto his ka:
Osiris goes unto his ka;
Seth goes unto his ka;
Eyes-Forward goes unto his ka:
Pepi goes unto his ka.
Ho, Pepi! You have gone away living; you have not gone away dying. You have gone away that you might become akh at the fore of the akhs, take control at the fore of the living, become ba and be ba, become esteemed and be esteemed.
Someone comes, and you do not need:
your mother comes to you, and you do not need;
Nut comes to you, and you do not need;
she who joins the great one comes to you, and you do not need.
She joins you and exempts you from needing: she places your head for you, gathers your bones for you, joins together your limbs for you, and gets your mind for you in your body.
You shall be at the fore of those at your feet, govern those in your presence, and exempt your children from mourning.
Your cleansing is the cleansing of the gods, the lords of possessions who have gone unto their kas.

451 RECITATION. Ho, Pepi! Awake, raise yourself! Stand up and become clean: let your ka become clean, your ba become clean, and your controlling power become clean. Your mother comes to you: Nut, the Great Sieve, comes to you, and she cleanses you, Pepi, and joins you, Pepi, and exempts you from needing.

Ho, Pepi! You are clean, your ka is clean, your control of the akhs is clean, your ba of the gods is clean.

Ho, Pepi! "Your bones have been gathered to you; receive to you your head," says Geb. "It[22] shall remove the bad that is against you, Pepi," says Atum.

452 RECITATION. Ho, Pepi! Stand up and become clean, and let your ka become clean. Horus cleanses you with cool water.

Your cleansing is Shu's cleansing, your cleansing is Tefnut's cleansing, your cleansing is the cleansing of the four akhs who come forth ululating in Pe.

So, become clean, for your mother Nut, the Great Sieve, cleans you and joins you.

"You have received your head, and your bones have been gathered to you," says Geb. "The bad that is against this Pepi is ended, and the bad that is against him ceases," says Atum.

453 RECITATION. Ho, Pepi! Stand up! You have put on Horus's eye and received it on you, and it adheres to you and adheres to your flesh. You come forth in it and the gods see you arrayed in it, for you have acquired the big crown with the Big Ennead that is in Heliopolis.

Ho, Pepi! Live, for Horus's eye is gotten for you and it will not be far from you for the course of eternity.

356 (See Teti, p. 76, and variants)

454 RECITATION. Osiris Pepi, you have encircled every god within your arms, and their lands and all their things as well.

Osiris Pepi, you have become great and round, as the circuit that goes round the External Isles.[23]

425 (See p. 107)

... (one spell lost)

327 (See Teti, p. 73)

670 (See Pepi II, p. 263)

628–31 (See Pepi II, pp. 246–47)[24]

81 (See Unis, p. 25)

268 (See Unis, p. 52)

412 (See Teti, p. 90)

625A (See Neith, p. 322)

CONCLUDING SPELLS

364 (See Teti, p. 83, and variants)

455 RECITATION. The canals fill, the rivers flood, and with the cleansing that comes from Osiris.

You sem-priest, you member of the elite, you great ten of the palace, you great ten of Heliopolis and you Elder Ennead! Sit down and see this cleansing of father Osiris, this Pepi, with natron, with condensed milk, with cleansing natron.

The spittle that came from Horus's mouth, the saliva that came from Seth's mouth—through which Horus became clean, through which the bad that was against him when Seth acted against him was released to the ground; through which Seth became clean, through which the bad that was against him when Horus acted against him was released to the ground—this Pepi becomes clean through it. Released to the ground is the bad that was against him—that your hunt-quarry did against you amongst your akhs, (Pepi).

592 (See Merenre, p. 215)

THE OFFERING RITUAL
(BURIAL CHAMBER, NORTH WALL, EAST END)

LIBATION

23 (See Unis, p. 21, and variants)

24 (See Neith, p. 312)

CENSING

25 (See Unis, p. 21, and variants)

26–30 (See Pepi II, p. 252)

CLEANSING THE MOUTH WITH SALT WATER

32 (See Unis, p. 21, and variants)

33 (See Pepi II, p. 257)

34–36 (See Unis, pp. 21–22, and variants)

THE MOUTH-OPENING RITUAL

37–43 (See Unis, p. 22, and variants)

39–42 (See Unis, p. 22, and variants)

32–34 (See Unis, p. 21; Pepi II, p. 257; and variants)

… (one to six spells lost)

43 (See Unis, p. 22, and variants)

THE MOUTH-OPENING MEAL

44 (See Unis, p. 23, and variants)
45 (See Unis, p. 23, and variants)
46 (See Teti, p. 75, and variants)
47–49 (See Unis, p. 23, and variants)
50 (See Unis, p. 23, and variants)
51–53 (See Unis, p. 23, and variants)
54–57 (See Unis, pp. 23–24, and variants)

ANOINTING AND PRESENTATION OF EYEPAINT

72–78 (lost: see Unis, p. 24)
79–80 (lost: see Pepi II, p. 258)

PRESENTATION OF LINEN[25]

622 (See Pepi II, p. 243)
414 (See Teti, p. 88)
634D (See Pepi II, p. 254)
635 (See Pepi II, p. 249)
634B (See Pepi II, p. 253)

LIBATION AND CLEANSING

25 (See Unis, p. 21)
32 (See Unis, p. 21, and variants)

PREPARATION OF THE OFFERING TABLE

82–96 (See Unis, pp. 25–26, and variants)

THE GREAT MEAL

108–71 (See Unis, pp. 26–30, and variants)

INVOCATION OF THE OFFERING RITUAL

223 (See Unis, p. 30, and variants)

REVERSION OF OFFERINGS

199 (See Unis, p. 31)

SMASHING THE OFFERING VESSELS

244 (See Unis, p. 32)

THE INSIGNIA RITUAL
(BURIAL CHAMBER, NORTH WALL, EAST END)

CLEANSING, LIBATION, AND CENSING

32 (See Unis, p. 21, and variants)

23 (See Unis, p. 21)

25 (See Unis, p. 21)

INVOCATIONS

224 (See Unis, p. 31, and variants)

224 (See Unis, p. 31, and variants)

225 (See Pepi II, p. 259, and variants)

PROCESSION WITH THE DECEASED'S STATUE

*717 RECITATION. Osiris Pepi, you are […]. [Horus], whose work is not repeated, [has …] them; you are the ka of every god.

Osiris Pepi, […] has emerged for you on your head as […]. Horus [has … you], for he has desired you […]. [You are in control] of the gods and their kas [as well].

658A (See Pepi II, p. 240, and variants)

*718 (See Neith, p. 310, and variants)

PRESENTATION OF SCEPTERS AND STAVES

58–70 (lost: see Neith, pp. 308–309)[26]

71A (See Neith, p. 310, and variants)

PRESENTATION OF BOWS AND ARROWS

71B–D (For 71C/D, see Neith, p. 310, and variants; 71C is lost: see Pepi II, p. 250)

106–107 (See Pepi II, p. 252)

? [LIFT] BEFORE HIS [FACE …].

[…] give[…] Horus in […] Atum, [your] son […].

? RECITATION. Osiris Pepi, […].

? RECITATION. Osiris Pepi, here is Horus's eye […].

PRESENTING THE STATUE TO THE GODS

660 (See Pepi II, p. 267, and variants)

634A (See Pepi II, p. 253)

*719 […]. He […] you […] life.

Osiris Pepi, […]. You are the sole controlling god […] Heliopolis. You have appeared as [… in control of …] and their kas as well, in control […] Pepi.

Ho, Tefnut, Atum's daughter! [This here is] Osiris [Pepi], your [eldest and senior son], whom you should make revive and live […].

*720 RECITATION. Ho, [Osiris Pepi, …] when you repel [those] who are in […]: there is none of [them] who is away [from you; there is] none of them who is absent […]. [You] come [to] your proper condition […] your […], let your mind swell (with happiness), for your mouth has been opened and [you have been] tended.

*721 RECITATION; [PUT] DOWN.

RECITATION. […]. Osiris Pepi, [put] him in [your hand].

RECITATION. [… put] him in your hand; don't [let him …].

*722 RECITATION. Thoth, put […]. Elevate yourselves to him and brighten [his face].

*723 RECITATION. I am Horus. Osiris [Pepi, I have put for] you your opponent under you. Don't let him escape from [you]. Osiris Pepi, […]. Osiris Pepi, I have gotten him cut up for you.

RECITATION. I am Horus. […] bad against Pepi. Let there be none of them who will slacken, let there be none of them who will turn their back to [him, let there be none] who will do anything bad to [him].

*724 RECITATION. Osiris, you should embrace them: there is none [of them] who will be away from you.

Father Osiris Pepi, accept, let your throat breathe from them. Don't [you] let [loose of] them, and come to your proper condition.

*725 RECITATION. I am Horus. Osiris Pepi, I have gotten these gods together for you: let there be none of them who will be away.

Gods, Pepi is your brother, in your identity of the Dual Flagpole-Shrines, [and] let there be none who will reject [him], in your identity of the Dual Shrines.

I have allotted them to you, [Osiris Pepi. You are the ka of] all the gods.

*726 LIGHTING THE BRAZIER.

RECITATION. I am Thoth […] what you have [eaten], so that your belly grows round from [it].[27]

THE KING'S OFFERING

… (six columns lost except for "Pepi" at the end of the first column)

108–71 (See p. 116)

? […]. Horus [has …] your weakness, [that you might become] content.[28]

173–98 (See Pepi II, pp. 255–57)

? PUT UNDER THE HEAD, 2 LOAVES OF BREAD. A CAKE OF INCENSE BEFORE HIS FACE AND UNDER HIM.
RECITATION. […].
RECITATION. Osiris Pepi, […].
RECITATION. Osiris Pepi, […].

? PUT ON THE STONE, A CHEST.
RECITATION. […].

? THE BRAZIER.
RECITATION. Osiris Pepi, […].

? RECITATION. Ho, Osiris Pepi! […].

THE RESURRECTION RITUAL
(BURIAL CHAMBER, SOUTH WALL, EAST END)

THE BASIC RITUAL

213–22 (See Unis, pp. 34–44, and variants)

245–46 (See Unis, p. 44)

PROVISIONING THE RESURRECTED SPIRIT

693 RECITATION. Awake, [… in] peace. Go to the fore in […] and become established at the fore of the Dual Ennead, for the Bows of Seth have been laid for you under your feet. Lead those in […].
The gods celebrate, Horus's followers become excited, [when they have] seen [you …, saying, "…], the gods' elite one, having acquired the inheritance that was taken from [him by Seth]."
[Ho, Osiris] Pepi, […] and provide yourself with his crown. You eat your bread from the god's bread and your beer from the [gods'] feast […].

*727 [… raise yourself] from off your side […] stand […]. You [see] with your eyes and hear with your ears, [and] remove […].
Stand up and course […]. Should you go away you will return and acquire offerings […].

593 (See Merenre, p. 218)

*714 (See Neith, p. 318)

374 (See Teti, p. 87)

*712 (See Teti, p. 87)

703 (See Pepi II, p. 296)

701A (See Pepi II, p. 294)

*728 [RECITATION. Ho], Pepi! You do not become weary. You spend the evening at […] Geb's children.

Proceed, you in charge of water. Raise yourself to […] raise yourself to this your unmouldering bread […] Horus, emmer is reaped […], the years [take account of] you, rejuvenated from it. Your […] is placed for you, your cut stalks are placed […].

Receive your baton and receive your staff […] Horus's children, you direct the Imperishable Stars. Remove yourself [from] the shores.

How permanent is [that which] has been done] for you! The king appears and Paths-Parter becomes exalted with the king on the day of the new moon. [The Mooring Post calls to you as Nephthys], the Moorer summons you as Isis, and you go forward to the gateway of the Standard-Support. […] say [about you, "…] his house."

How permanent is [that which] has been done [for you]! Hurt and injury [are removed for you]. Drumming is drummed for you, [hands] are waved for you […]. You apportion the offering stand [… come to you in] obeisance, the lords of […] as Min […].

How permanent is that which has been done for you! The sky's door is opened, Nut's door is pulled open […] Great Land. You have received your [face] as Anubis, Foremost of Westerners. You shall eat of the hearts […].

665A–667B (See Neith, pp. 319 and 313–17, and variants)

SENDING THE SPIRIT TO THE SKY

537 RECITATION.[29] Ho, Pepi! Stand up and sit down on Osiris's chair, your flesh complete as Atum, your face that of a jackal. When you make your speech to the Sun, he strikes for you (any) obstruction to what you may say to him, should he have given an obstruction to your speech. So, stand up, and you will not end, you will not perish.

Live, Pepi! Your mother Nut takes hold of you and joins you, and Geb receives your arm. Be alive in peace with your fathers, controlling your body and dressed in your body. You emerge as Horus of the Duat at the fore of the Imperishable Stars and sit on your metal chair

atop your canal of cool water, alive as the Beetle and stable as the djed-pillar for the course of eternity.

690 (See Pepi II, p. 287, and variants)

*729 RECITATION. The great one has fallen […]. Look, he has come […]. [How … is he] of whom his father [spoke], how perfect is he of whom his mother spoke, (saying), "The wine lord comes […]. The sky [has …] you, Nut has given birth to you on Nephthys's thighs. Stand up! Stand up, you whom […] wished for […] the year."

Pepi lives with […] Shu's thrones […] the god's lakes. Pepi is the third one of that Sothis of beautiful places […].

[Ho, Pepi!] Geb's thrones […] you and you receive [your] control in Heliopolis. Awake for Horus, stand up [for] Seth, [as] Osiris, as […], as the akh, Geb's son, at [whom the …] shake […].

[…] shrine […]. The great Mooring Post […] to him like He Who Stands and Does Not Tire in the midst of Abydos.

*730 [RECITATION. The Winding] Canal [floods], the Field of Reeds fills with water—for the Sun, that he might go forth on them; for Horus, that he might go forth on them; for me, that I might go forth on them.

Your body is in me, gods, I am […]. I […] put myself atop the edge of the sky firmly, and move about within your compliance, gods.

I am given birth […] peace about me to Osiris, for my ka has defended me. My local god stands up behind me anew. Penises travel into ready vaginas and vulvas into position. Eyes-Forward is here, born to [… every] day.

*731 [RECITATION …] near […] in Nekhen, quarriers in the necropolis, and perfect ones in Abydos.

[Pepi, …] ba. Look, your *3ms*-mace is in your hand, and you course the fields […] Foremost of Westerners. The fields flood, that [you] may go forth […] brother […] with Well-Informed at your arm, having given you the way to the Akhet. […] you [sit] on the metal chair of the Imperishable Stars, and you do not perish, you are not ended. You govern millions, and hundreds of thousands [remove] obstruction [for you].

*732 RECITATION. […] condition […]. It is Pepi. He has come to you, gods, having his bones, his outflow great of immersion.

So, go forward, [Pepi …] your […] in your identity of Igai. Stand up at the lake at the fore of the gods, as Anubis atop the shrine.

Your sister Isis is the one who finds you on your mother's thighs, and she suckles you and does not wean [you].

[Cleanse yourself with] your natron-salt [and sit on your] metal [chair, and the … come to you] bowing and bear you to every place in which [you want to be].

*733 RECITATION. Awake! Awake, Osiris […]. [Raise yourself from] your left side and put yourself on your [right] side. The eye of Horus is fetched for you; you put it on your arms, and it parts a path for [you] as the arm of Paths-Parter. […] plumes, and the privileged come to you [in] obeisance.

So, you board the boat […] that papyrus-baton in your arm. You […] in it with the baton and direct [in it] with [your] scepter. You strike those before you […].

*709 [RECITATION.[30] Ho, Pepi! Have you not become great], have you not become [important]? You go to the great causeway and travel to the great town, and the horizons do not seize you, for Shu is [complete in] his limit.

Horus, the town's ruler, has banded you (with breastbands), and the Firstborn's Thing that comes from Heliopolis is fetched to you.

Isis is the one [who suckles] you, Nephthys the one who [gives] you [her] breast. [The two] ladies [of Dep] let down [their hair] for you. [Your two mothers in Nekheb come to you and transport their breast to] your [mouth]; they lift you up and bring you to the fore.

671 RECITATION. Pepi, you are a great one, son of a great one. You become clean in the lake of tresses and receive your throne in the Field of Reeds.

672 RECITATION. Pepi, she who guides Horus is the one who guides you. You have gone away wearing a tail; you return clothed.

Pepi has inherited: sadness has ended and turned to laughter.

Greetings, Pepi: welcome in peace!

SPELLS FOR LEAVING THE DUAT (BURIAL CHAMBER, EAST WALL)

ADDRESS TO THE SPIRIT AS OSIRIS

356–57 (See Teti, pp. 76–77, and variants)

THE SPIRIT'S RESPONSE

456 RECITATION. Greetings, great one, son of a great one! The Great House's platform runs for you, the Flame-house goes off for you, the Looking (Waters') caverns are opened for you, the sunlight's stretches are released for you!

Greetings, sole one who constantly endures every day! Horus comes, wide-strider comes, he who controls the Akhet and controls the gods comes!

Greetings, Ba in his redness, sole one of whom his father spoke, experienced one of whom the gods spoke, who receives his place on the sky's brow, where your mind has come to rest. You bestride the sky in to your stride and span the Delta and Nile Valley within your span.

Is not he who knows it, this spell of the Sun, and does them, these magic spells of Horus of the Akhet—is he not ever familiar to the Sun and ever an acquaintance of Horus of the Akhet? I know it, this spell of the Sun, and do them, these magic spells of Horus of the Akhet, so I am ever familiar to the Sun, and I am ever an acquaintance of Horus of the Akhet.

Take my arm to the sky in the following of the Sun!

407 (See Teti, p. 97)

SUPPLYING THE SPIRIT FOR THE JOURNEY

457 RECITATION. The marshes become content, the irrigation basins flood, for this Meryre on this day on which he is given his akh, on which he is given his control.

Raise yourself, Meryre! You have received your water, your joints have been collected for you. So, stand up on your legs, akh at the fore of the akhs. Raise yourself to this your bread that does not moulder and your beer that does not sour, that you may become ba through them, that you may become sharp through them, that you may take control through them and give from them to the one in your presence.

Ho, Pepi! You are akh, and your survivor is akh.

458 RECITATION. Cool natron-water of the Delta's and Nile Valley's throat is given. Wash your face, Osiris, and your second, Long-Wings, and your third, Love-Commander.

The shrine awaits you, the new-moon festival is made for you, the first-of-the-month festivals are made for you and the mid-month festivals occur for you, the sixth-day meal is made for you and the festival calendar occurs for you, as the great one at the fore of Heliopolis.

Shake, sky! Tremble, earth!—before the great one as he stands up. The sky's door is opened to him, and he pulls open the Cool Waters' door.

The earth is hacked for you and a presented offering laid down for you. Arms are given (in jubilation) for you, drumming goes down for you. The great Mooring-Post speaks to you as Isis, the West calls out to you as Nephthys—(to you) as Horus who has tended his father Osiris.

459 RECITATION. Ho, Osiris Meryre! Receive this your clean water that comes from Elephantine. Your water is from Elephantine; your cleansing natron, from Iru; your natron salt, from the Oxyrhynchite nome; your incense, from Bowland.

You sit on a metal chair, with your front that of a jackal and your rear that of a falcon, and serve yourself a haunch from Osiris's slaughterhouse, ribs from Seth's slaughterhouse, your bread from god's bread and that which is in the broadhall. You strike with the baton, direct with the scepter, and govern the gods.

You take the arm of the Imperishable Stars, go up from Great Land, and descend into the Big Wadi.

Stand up! Raise yourself!

460 RECITATION. Ho, Pepi! Your water is the inundation; your cool water is the great inundation that comes from you.

Become still, (everyone), and hear it, this speech that this Meryre says, that he will become akh at the fore of the akhs, take control at the fore of the living, and sit at the side of Foremost of Westerners.

Your two flat beer-breads are from the broadhall; your two ribs, from the god's slaughterhouse.

Ho, Meryre! Raise yourself and receive this your warm bread and this your warm beer. Be emergent in your house, for those given to you have been given.

355 (See Teti, p. 76, and variants)

461 RECITATION. Ho, Meryre! You emerge as the morning star and are rowed as one of the watercourse. Those in Nu are afraid of you, as you govern the akhs. Isis screams for you, Nephthys calls out to you, and the great Mooring-Post strikes away obstruction for you, as Osiris in his activity, (saying): "You of Nu, you of Nu, beware of the great lake!" So, sit on that metal chair of yours and govern those whose places are remote.

The sky's door is opened to you, the Cool Waters' door is pulled open for you. You set course to the Field of Reeds, (where you) farm barley, reap emmer, and make your yearly supplies from them like Horus, Atum's son.

SENDING THE SPIRIT FROM THE DUAT

596 RECITATION. Those in tombs, whose places are remote, have also raised themselves. Awake! Raise yourself! (Put) your arms on your meal!

264 RECITATION. The sky's two reedfloats are set for Horus, that he might cross on them to the Akhet, where Horus of the Akhet is: the sky's two reedfloats are set for [my father, that he might cross on them to the Akhet], where Horus of the Akhet is.

The sky's two reedfloats are set for Him of Shezmet, that he might cross on them to the Akhet, where Horus of the Akhet is: the sky's two reedfloats are set for [my father], that he might cross on them to the Akhet, where Horus of the Akhet is.

The Nurse Lake is opened up, [the Winding Canal] is inundated, [the Fields of Reeds fill] with water, and my father's ferrying is ferried on them to that eastern side of the sky, to the place where the gods give him birth, and he is fully reborn there, new and rejuvenated.

When this time comes tomorrow, and the time of five days (from now), and the time of six days (from now), and the time of [seven days (from now), and the time of eight days (from now)], you will be called for by the Sun and given a meal by Ka-Allocater as Horus, as him of the Akhet.

When this time comes tomorrow, and the time of three days (from now), and the time of four days (from now), and you are standing up as the star [that is at the sky's underbelly, you will render judgment] as [a god] and hear the case as an official.

I call to them for him and those four gods who stand at the sky's electrum staves[31] fetch themselves to him, and they tell your name to the Sun and bear your name to Horus of the Akhet, (saying), "He has returned to you. He has come to you [that he might loosen] ties and release fetters."

For he has taken him from that which is below and does not give him to Osiris. He cannot truly die, having become akh in the Akhet and stable in Djedut.

595 RECITATION. Greetings, Meryre! I have come to you on this your day at the night's edge and given you your hunt-quarry.

I have gotten you your mind that I might put it into your body for you, like Horus's getting the mind of his mother Isis, like Isis's getting the mind of her son Horus.

603 RECITATION. Raise yourself, my father! Your head has been tied on for you, your limbs have been collected for you. Your feet bear you, and your mind leads you.

Your envoys run, your heralds hasten, and the good report of you comes [to] Horus of the Akhet. Anubis comes to meet you, the one at rest has given you his arm.

The gods rejoice, Horus's followers become excited. "An akh comes in his akh," say the Dual Ennead, "having crossed the lake and traversed the Duat. His foot is not crossed and he is not denounced before this Controlling Power who endures constantly every day. He has come that he might rule the towns, lead the settlements, and govern those in Nu."

So, sit at that eastern side, with your sweating ended and your cooling pleasant. You shall follow the Sun in his freshening, come forth with him in [the east, and set] from life with him in the west, among the Sun's followers, who elevate the above for the dawn.

673 (See Pepi II, p. 271)

659 (See Pepi II, p. 264)

604 (See Pepi II, p. 265)

AT THE GATE OF THE DUAT[32]

594 (See Merenre, p. 219)

*734 RECITATION. I have come upon you, apparent as king, high as Paths-Parter, and I associate with [He Who Does] Not [Tire …].

You [shall drink] your water and eat your abundance. So, descend to […].

SPELLS FOR PROCEEDING TO THE AKHET (PASSAGE)

SENDING THE SPIRIT TO THE AKHET

? RECITATION. Ho, Pepi! […] live […].

675 (See Pepi II, p. 271)

*735 RECITATION. Awake for Horus, stand up [as Anubis on] the shrine! Festival days are made for you, and you become clean for the new-moon

festival like He Who Stands and Does Not Tire. […] for you as [Horus] on the cushion of the sky's standard, a star that crosses the [Great] Green [beneath] Nut's [belly].

[You] go, and Horus goes; you speak, and [Seth] speaks. […] with the two gods and between the two controlling powers.

You [row] and go around the sky with your finger (on the tiller) like Zewentju, and she calls for you in her zenith, the Nine's Jackal-Edge. The paths of (the sky's) arcs are swept for you and a path laid down [for] you toward the Duat, toward the place where Orion is. The reed [recognizes] you and the sidder turns his head to you—as an offering that Anubis has made exist for you.

674 [RECITATION]. I have come unto you: I am your son. I have come unto you, Pepi: I am Horus. I give you your staff at the fore of the akhs and your lotus-bud scepter at the fore of the Imperishable Stars. I found and tied on your face as that of a jackal and your rear as that of Qebehut. She cools and assigns for you your mind in your body, in your father Anubis's house.

Become clean; sit at the fore of those older than you. So, sit on your metal chair, on Foremost of Westerners's throne. Your millers, they are the ones who pluck (grain for you). The Moorer calls out to you as Isis, the Ululater ululates for you as Nephthys.

You stand at the fore of the dual Flagpole Shrines as Min, you stand at the fore of those of Blackland as the Apis, you stand at the fore of Spread-Lake as Sokar. You stand at the great causeway (with) your baton and your rope, your fingernails on your fingers the points on the shoulders of Thoth, the knife-bearer who came from Seth. You strike with your arm to the dead and to the akhs who will take your arm to Foremost of Westerners.

Ho, Pepi, elder when awake and great when asleep! Become sweet, sweet one! Raise yourself, Pepi! You have not died.

463 RECITATION. Opened to you is the sky's door, pulled open to you is the Cool Waters' door that bars the subjects.

The Mooring-Post cares for you, humanity calls out to you, the Imperishable Stars wait for you.

Your air is incense; your northwind, smoke. You are the crown-wearer in Great-Land. You are the sole star that comes forth in the east of the sky, who does not give his body to Horus of the Duat.

464 RECITATION WITHOUT PAUSE: Oh, you who are very high among the stars and the Imperishable Stars, you will not perish forever.

SPELLS FOR ENTERING THE AKHET (ANTECHAMBER, WEST WALL)

ADDRESS TO THE SPIRIT AS IT LEAVES THE BURIAL CHAMBER

337 (See Teti, p. 74)

REQUESTING ENTRANCE TO THE AKHET

363 (See Teti, p. 81)

465 RECITATION. You Akhet gods who are in the limit of the above! In that you desire that Atum live, and that you be anointed with ointment, put on clothing, and receive your wafers, you should receive my arm and put me in the Field of Offering. When you have made me become akh among the akhs and in control of the gods, I will make you a great repast and a big feast.

I course the sky: I lead those in the settlements, I acquire the crown there like Horus, Atum's son.

466 RECITATION. Ho, Pepi![33] You are the big star that is Orion's companion, who travels the sky with Orion and rows the Duat with Osiris. You emerge in the eastern side of the sky, renewed at your proper season and rejuvenated in your time, Nut having given you birth with Orion, the year having put your headband on you with Osiris. Arms are given for you, drumming (feet) go down for you, you are given a repast, and the Great Mooring-Post screams for you as (for) Osiris in his activity.

Ho, Pepi! Row and reach (the sky, but) beware of the Great Lake!

467 RECITATION. Hey, Sun! Now, that which you said, Sun—"Oh for a son," so you said, Sun, "ba, in control, esteemed, with active arms (and wide stride"—here am I, Sun. I am your son: I am ba, I am esteemed, I am in control, my arms are active),[34] my stride is wide.

I shine in the east like the Sun and proceed into the west like the Beetle. I live on what Horus, lord of the sky, lives on, by command of Horus, lord of the sky. I am clean, Sun. I lower myself onto my seat, I receive my oar, I row the Sun in the sky's span, a star of gold on whom the sunlight's bull has put the headband, a spear of gold to the sky's span.

A flier flies: I fly away from you, people. I am not off to the earth: I am off to the sky. You my local god, my ka is at your fingers. I scud to the sky as a heron; I kiss the sky as a falcon; I run the sky as Horus of the Akhet.

You whom the Sun has rejected, I did not revile the king, I did not help Bastet; I have not made uproar in the sedan chair.

In that there is a son of the Sun whose place he makes, he makes my place. In that there is a son of the Sun who will be sound, I will be sound; who will hunger, I will hunger.

RECEIVING THE SPIRIT AS KING[35]

468 RECITATION. As the great one spends the day with his ka and goes to bed with his ka, so this Pepi spends the day with his ka and goes to bed with his ka. As this great one awakes, so this Pepi awakes, the gods awake, and the controlling powers rouse.

Ho, Pepi! Raise yourself, stand up! The Big Ennead in Heliopolis has allotted you to your great seat. You sit, Pepi, at the fore of the Ennead as Geb, the gods' elite one; as Osiris at the fore of the controlling powers; as Horus, lord of the gods' elite.

Ho, Pepi, whose form is concealed as Anubis! You have received your face of a jackal and the shrine at the fore of the Dual Shrines awaits you as Anubis at the fore of the god's booth, that you may content Horus's followers. Horus tends you, Pepi. Horus contents you, Pepi, (with the offering he has, and your mind becomes content through it, Pepi, at the first of the month and the middle of the month. The Ululater ululates for you as Anubis at the fore of the god's shrine. Isis screams for you, Nephthys calls out to you, as Horus who tends his father, Osiris, (saying): "The son has tended his father; Horus has tended this Pepi).[36] Osiris lives, the akh in Nedit lives, and this Pepi lives."

Ho, Pepi! Your name lives at the fore of the living. You become akh, Pepi, at the fore of the akhs, and take control at the fore of the controlling powers.

Ho, Pepi! Horus's sound eye, this White Crown, the Begetter from Nekheb, is your ferocity, and she gives your ferocity, Pepi, into all the gods' eyes; into the eyes of the akhs, the Imperishable Stars, and those whose places are remote; into the eyes of everything that sees you and hears your name as well.

Ho, Pepi! Provide yourself with Horus's eye, the Red Crown, great of impressiveness and multiple of existence, and she will tend you, Pepi, as she tends Horus, and will put your impressiveness, Pepi, at the fore of the Dual Ennead as the two Begetters on your front. They will raise you, Pepi, and lead you unto your mother Nut, and she will take your arm. You shall not groan, you shall not moan, you shall not

whimper, for Horus has made you become akh at the fore of the akhs and take control at the fore of the living. How perfect is what Horus has done for this Pepi, for this akh to whom the god gave birth, to whom the two gods gave birth!

Ho, Pepi! You become ba as the bas of Heliopolis, you become ba as the bas of Nekhen, you become ba as the bas of Pe, you become ba as the living star at the fore of his brothers.

Ho, Pepi! I am Thoth. A king-given offering: given to you are your bread, your beer, and these your two loaves of bread that have come from Horus in the broadhall. He contents your mind with them, Pepi, for the course of eternity.

469 I am clean. I receive my oar and occupy my seat, sitting in the nose of the Dual Ennead's boat. I row the Sun to the west, and he establishes my seat at the head of the owners of kas and inscribes me at the head of the living.

The Leopard-Ka door in the Cool Waters is opened to me, the metal door in the starry sky is pulled open to me, and I proceed from them with my leopard-skin on me and my staff in my hand.

I am sound with my flesh, it is good for me with my name, and I live with my ka. I expel the bad that is before me, and drive away the bad that is behind me likewise, by means of Foremost of Letopolis's throwsticks, which drive away the bad that is before him and expel the bad that is behind him.

I see what the enduring do, because of how very perfect their form is, and when it is good for me with them it is good for them. I am an enduring one, the close companion of an enduring one. I truly endure, and I do not suffer forever.

BOARDING THE SUN-BOAT

265 RECITATION. The sky's two reedfloats are set for the Sun, that he might cross on them to the Akhet, to where Horus of the Akhet is;
the sky's two reedfloats are set for Horus of the Akhet, that he might cross on them to the Akhet, to where the Sun is:
the sky's two reedfloats are set for me myself, that I might cross on them to the Akhet, to where the Sun and Horus of the Akhet are.

The Nurse Lake is opened up, the Winding Canal becomes inundated, the Fields of Reeds have filled, so that I might be truly ferried to that eastern side of the sky, to the place where the gods are born, and I am born there in my birth with them as Horus, as him of the Akhet.

I am justified: let there be ululation for me and ululation for my ka. They call to me and fetch themselves to me—those four bypassers with braids, who stand at their staves in the east of the sky—and they tell my nickname to the Sun and bear my nickname to Ka-Allocater.

I am justified: let there be ululation for me and ululation for my ka. Sothis is my sister, the morning god is my sibling, and I am the one at the underside of the sky's belly with the Sun.

I am justified: let there be ululation for me and ululation for my ka.

470 RECITATION. I know my mother, I am not ignorant of my mother—the dazzling White Crown, Thick One in the midst of Nekheb, lady of the Great House, lady of the grassland, lady of the the remote land, lady of the fishermen's field, lady of the resting ones' wadi; and the gory one, the Red Crown, lady of the shores of Dep.

"My mother," I say, "give me your breast, that I may suck from it."

"My son," she says, "accept my breast and suck it," she says, "that you may live," she says. "Though you are small," she says, "you shall go forth to the sky as falcons (do), your plumage that of birds," she says.

Hedjhedj, fetch that (ferryboat) for me, the great wild bull.

"Bull of contentment, bend down your horn, let me pass," I say.

"Where do you go?" (says the ferryman).

"I go to the sky, that I may see my father, that I may see the Sun," I say; "and to the high mounds and the Seth Mounds, and the high mounds give me to the Seth Mounds and to yonder high sycamore in the east of the sky, the rustling one atop which the gods sit. For I am the living one, Horus who opens up the Cool Waters; for I am the great oar that rows the sky's two terraces; for I am big of foot and wide of stride."

I become clean in the Field of Reeds, I get dressed in the Field of the Beetle, and I find the Sun there. When the Sun emerges in the east, he finds me in the Akhet; when the Sun comes back to the west, he finds me there. Both ultimate places where the Sun goes, he finds me there.

471 RECITATION. I am the god's existence, the god's messenger. I have come that I might clean myself in the Field of Reeds and go down to the Field of Kenzet. Horus's followers, Anubis's throwstick and bow, clean me. They cleanse me and elevate me. They make for me the spell of guidance and make for me the spell of emergence, and I go up to the sky and go down into that boat of the Sun. I am the one who directs for him those gods who row him.

Every god becomes excited at meeting me, as they are excited at meeting the Sun when he emerges in the east of the sky, (saying): "In peace! In peace!"

472 RECITATION. Tremble, sky; shake, earth—before me! I am a magician, I am one who has magic.

I have come that I might akhify Orion, that I might bring Osiris to the fore, that I might put the gods on their seats.

Sees Behind Him, the gods' bull, get that (ferryboat) for me, put me on yonder side!

473 RECITATION. As the sky's two reedfloats are set by the Dayboat for the Sun, that the Sun might cross on them to where Horus of the Akhet is, to the Akhet;

as the sky's two reedfloats are set by the Nightboat for Horus of the Akhet, that Horus of the Akhet might cross on them to where the Sun is, to the Akhet;

the sky's two reedfloats are laid down for me by the Dayboat, that I might go forth on them to where the Sun is, to the Akhet;

the sky's two reedfloats are laid down for me by the Nightboat, that I might go forth on them to where the Horus of the Akhet is.

I emerge on the eastern side of the sky, where the gods are born, and I am born as Horus, as He of the Akhet, for I am justified and my ka is justified. Sothis is my sister, the morning god is my sibling.

I have found the akhs with their mouth equipped (with spells), who sit on the lips of Stork Lake, the drinking place of every akh with his mouth equipped.

("Who are you?" they say about me, the akhs with their mouth equipped.)[37]

I am an akh with his mouth equipped.

("So, how has this happened to you," they say about me, the akhs with their mouth equipped, "that you have come to this place more special than any place?")[37]

I have come to this place more special than any place because:

as the sky's two reedfloats are set by the Dayboat for the Sun, that the Sun might cross on them to where Horus of the Akhet is, to the Akhet;

as the sky's two reedfloats are set by the Nightboat for Horus of the Akhet, that Horus of the Akhet might cross on them to where the Sun is, to the Akhet;

Nut's two reedfloats are laid down for me by the Dayboat, that I might go forth on them to where the Sun is, to the Akhet;

(the sky's two reedfloats are laid down by the Nightboat, that I might go forth on them to where Horus of the Akhet is, to the Akhet.)[37]

I emerge on the eastern side of the sky, where the gods are born, for I have been born as Horus, as He of the Akhet. I am justified and my ka is justified: let there be ululation for me and ululation for my ka.

Sothis, my sister, and Morning God, my sibling, I come with you, I sail around with you in the Field of Reeds and moor like you moor in the Field of Turquoise. I eat of what you eat of, I live on what you live on, I am clothed in what you are clothed in, I am anointed with what you are anointed with, and I receive water with you in my Nurse Canal, the drinking place of every akh with his mouth equipped.

I sit at the fore of the great shrine and govern every akh with his mouth equipped. I sit on the lips of Stork Lake and govern every akh with his mouth equipped.

SECURING THE SPIRIT'S ASCENT

474 RECITATION. "How beautiful to look," says Isis; "how satisfying to gaze," says Nephthys, "at father, at this Osiris Pepi, as he goes forth to the sky among the stars, among the Imperishable Stars, Pepi's wrath atop him, his ferocity at his sides, his magic at his feet." I go thereby unto my mother Nut and ascend on her in her identity of the ladder.

"I get for you the gods who belong to the sky," (says Isis), "and they join for you the gods who belong to the earth, that you might be with them and go on their arms."

"I get for you the bas of Pe," (says Nephthys), "and join together for you the bas of Nekhen."

"Everything is for this Pepi," says Geb, who argued for it with Atum, for it is what was done for him—"the Fields of Reeds, the Horus Mounds, and the Seth Mounds. Everything is for this Pepi," says Geb, who argued for it with Atum, for it is what was done for him.

He[38] has come against me and said that he would kill me. He will not kill me. I am the one who will kill my opponent and establish myself against him as the most established of wild bulls.

RECITATION WITHOUT PAUSE, 4 TIMES: Pepi, be set in life and authority; Pepi, you become set and are set in life and authority.

INVOKING THE FERRYMAN AND DOORKEEPER

475 RECITATION. You, ferryman! Get that (ferryboat) for Horus: get his eye. Get that for Seth: get his testicles.

As Horus's eye jumps up and makes landfall in the eastern side of the sky, I jump up with it and proceed in the eastern side of the sky. I go and escort the Sun in the place of the gods who go to their kas, who live in Horus's mounds, who live in Seth's mounds.

Look, I have come. Look, I have come forth. I have run the sky's height and cannot be barred from the Beaten Path of Stars by the great ones of the White Palace. The Dayboat calls for me: I am the one who bails it. The Sun places me as lord of life and authority forever.

476 As the sky becomes clean for the Sun and the earth becomes clean for Horus, every god who is between them cleanses me, that I may worship the god.

You, my pathfinder at the great portal! Bear witness of me to those two elder and great gods,[39] for I am Weneg, the Sun's son, who associates with the sky and leads the earth and the gods.

I sit among you stars of the Duat, and you associate with me like the Sun, follow me like Paths-Parter, and love me like Min.

Scribe, scribe![40] Destroy your palette, break your two pens,[41] and rip up your scrolls. Sun, remove him from from his place, put me in his place, for I am clear (of guilt) and carrying a forked staff. Sun, it is I.

INVOKING OSIRIS

477 RECITATION. The sky becomes disheveled, the earth trembles. Horus comes, Thoth appears, that they might raise Osiris from off his side and make him take up his position up in the Dual Ennead.

Remember, Seth, and put in your mind the speech that Geb said, the threat that the gods made against you in the Official's Compound in Heliopolis, because you threw Osiris to the earth,

when you said, Seth: "I did not do that to him," so that you might take control thereby when your control was taken away for Horus;

when you said, Seth: "In fact, he has been attacking me," and his identity of earth-attacker came into being;

when you said, Seth: "In fact, he has been kicking me," and his identity of Orion came into being, wide of foot, spread of stride, and foremost of the Nile-Valley land.

"Raise yourself, Osiris, for Seth has raised himself, having heard the threat of the gods, who spoke on behalf of the god's father. (Give) your arm to Isis, Osiris, and your hand to Nephthys, and you go between them. You are given the sky, you are given the earth, the Field of Reeds, the Horus Mounds and the Seth Mounds; you are given the towns and the cultivations are joined together for you," says Atum. Geb is the one who argued for it.

"Sharpen your blade, Thoth, hone the knife that removes heads and cuts out hearts, that it may remove the heads and cut out the hearts of those who will cross me when I proceed unto you, Osiris, and of those who will bar me when I proceed unto you, Osiris.[42]

"I have come unto you, lord of the sky. I have come unto you, Osiris. I wipe your face and clothe you with a god's clothing, having become clean for you in Djedit. Sothis, your daughter whom you have desired, who makes your fresh vegetables in her identity of the year, is the one who led me when I came to you.

"I have come unto you, lord of the sky. I have come unto you, Osiris. I wipe your face and clothe you with a god's clothing, for I have become clean for you in Iadi. I annihilate a limb from your opponent: I butcher it for Osiris, and he puts me at the fore of the butchers.

"I have come to you, lord of the sky. I have come to you, Osiris. I wipe your face and clothe you with a god's clothing. I do for you that which Geb has commanded I do for you: I establish your arm upon life, I lift your arm that has the staff of authority.

"I have come to you, lord of the sky. I have come to you, Osiris. I wipe your face and clothe you with a god's clothing, for I am clean for you"—so says Horus, your son to whom you gave birth.

He does not put me at the head of the dead, but puts me among the gods who have become divine. Their water is my water, their bread is my bread, their cleansing is my cleansing. What Horus has done for Osiris, he does for me likewise.

ASCENDING BY FERRY AND LADDER

270 (See Unis, p. 53, and variants)

478–81 (See Pepi II, pp. 275–77, and variants)

407 (See Teti, p. 97)

OFFERING AND LIBATION

482 RECITATION. You, father Osiris Pepi! Raise yourself from off your left side, put yourself on your right side, toward this fresh water I have given you.

You, father Osiris Pepi! Raise yourself from off your left side, put yourself on your right side, toward this warm bread I have made for you.

You, father [Osiris] Pepi! The sky's door is opened to you, the door of the (sky's) arcs is pulled open to you.

The gods of Pe are distraught,[43] coming to Osiris at the sound of Isis's and Nephthys's screaming. The bas of Pe drum for you, hitting their flesh for you, striking their arms for you, shaking for you with their braids,[44] and saying to Osiris: "Though you have gone away, you have returned; you have awoken, though you have gone to sleep, established in life."

Stand up and see this, stand up and hear this, which your son has done for you, which Horus has done for you, hitting for you the one who hit you, binding for you the one who bound you, and putting him under his eldest daughter in Qedem—your eldest sister, who collected your flesh and folded your hands, who sought you and found on your side on Nedit's shore—so that mourning over the Dual Shrines might end.

Gods, the one who speaks in opposition to him—fetch him to you.

So, (Osiris), you go to the sky and become Paths-Parter, and your son Horus leads you in the sky's paths. You are given the sky, you are given the earth and the Field of Reeds, together with those two great gods who come from Heliopolis.

483 RECITATION.[45] The libation is libated, Paths-Parter goes on high. Those who sleep by night wake, those who are active by day rouse, Horus wakes.

Raise yourself, Osiris Pepi, Geb's first son, at whom the Elder Ennead shakes! You are cleaned for the monthly festival and appear for the new-moon festival, and festival days are made for you. The great Mooring Post calls out to you like He Who Stands and Does Not Tire, in the midst of Abydos.

Hear this which Geb has said, that he will akhify Osiris as a god; that the watchers of Pe will install him and the watchers of Nekhen give him his insignia, as Sokar at the fore of Spread-Lake, Horus, Ha, and Hemen.

The earth speaks, the Duat's doorway is opened, Geb's door is pulled open, before you. A speech (about you) emerges before Anubis and your privilege has come from the mouth of Anubis: (your privilege of) Horus Thighs-Forward, he of the hobbles, lord of Rebellion-town; and the Nile-Valley's Jackal, administrator of the Elder Ennead.

You go away to the sky on your metal chair and cross the Winding Canal, your face in the north of Nut. The Sun calls for you from the sky's zenith, and you ascend to the god. Horus fraternizes with you. The scent of Dedwen, the Nile-Valley's lad, is on you: he gives you his clean incense that he censes for the gods, as the sibling of the hereditary king's two daughters—the red ones in his two boats, the great ladies atop the lord.

You are inundated in the green grass in which Geb's offspring have been inundated, your disassembled parts having been raised, O controlling power of the (sky's) arcs.

An Anubis-given offering: the atil-tree follows you and the sidder bows its head to you as you go around the sky like Zewentju.

GOING FORTH TO THE SKY

310 (See Unis, p. 62)

484 RECITATION. I am the great one who comes forth to the sky, the Beetle who comes forth to [the Cool Waters]. I am the gold kilt on […].

"[…]," says Nut. "This one is proceeding in peace," she says. "My son has come in peace," says Nut, "no leather (whip) being able to fall on his back, no bad thing falling on his arms. Nor do I let him fall, nor do I let him slip."

I am the hill of land in the midst of the Great Green, whose arm those who belong to the earth do not take. Those who belong to the earth do not take my arm when [those who] belong to the sky have taken my arm, and those who belong to the sky are the ones who take my arm—not the earth or those who belong to the earth.

Shu is in the earth's limit under his feet, and I am on his arms. That is what he has done for his sister (Nut) when he parted her from [her] brother (Geb), and that is what he has done for me, parting me from my brother down here and joining me with my brother up there. My identity lives because of natron, and it is divine. I too live on that on which he lives, on the great-bread around the god.

I am one who contravenes the command: I am one who contravenes the command at your feet, gods.

485 RECITATION. Open, sky's door, [pull open] Cool Waters' door!—before the gods, [that they may] take [me to] the sky, alive and stable.

Any god who will take me to the sky, alive and stable—he is the one who will become esteemed, he is the one who will become ba, he is the one who will smell a wafer, he is the one who will go up to

Horus's compound that belongs to the sky. Any god who will take me to the sky, alive and stable—bulls will be slaughtered for him, forelegs will be selected for him, and he will go up to Horus's compound that belongs to the sky.

Any god who will not take me to the sky—he will not become esteemed, he will not become ba, he will not smell a wafer, and he will not go up to Horus's compound that belongs to the sky on the day of hearing the case, when [the case between Horus] and Seth is heard, with the Sun in […]'s place and […] in the Sun's place.

Horus, let me proceed with you. Horus, don't maroon me when I [come] to the Sun on his[46] arms. I have come unto you, Sun, a calf of gold to whom the sky gave birth, an undeveloped one of gold whom Hezat created. Horus, take me with you, alive and stable. Horus, don't maroon me.

I have come unto you, father; I have come unto you, Geb. May you give your arm to me, that I may go up to the sky, to my mother Nut. I am that one [who came in] search of your son Osiris and found him placed on his side. The Dual Ennead was the one who argued for Seth against him, but his [father] Geb said millions of magic spells [to them] and the Dual Ennead put the savior (Horus) before him,[47] for the Dual Ennead could not find his[47] next in line.

Geb came with his wrath atop him and his yellow aura at his face, tramping the mountain range and scouring the desert hills in search of Osiris, and found him placed on his side in Gazelle-land. Osiris, stand up for your father Geb, that he may save you from Seth. [I am that one who put] Seth on his side, bound his feet and bound his arms, and put him on his side in Lion-land.

Horus, take me with you to the sky. I am that one who will save your father, who will save Osiris from his brother Seth. I am that one who bound his feet and bound his arms, and put him on his side in Lion-land. Horus on the cushion of the sky's standard, give your arm to me, that I may go up to the sky.

Nut, give your arm toward me with life and authority, join together my bones, assemble my limbs, join my bones to my [head] and join my head to my bones, and I will not decay, I will not rot, I will not be ended, I will have no outflow, and no scent of mine will emerge.

Every god, escort [your son] in me, and I [will fly], feathered as a god, go up and thus ascend to the sky as the big star in the midst of the east.

486 RECITATION. Greetings, waters that Shu fetched and He of the Trickle bore, in whom Geb cleaned his limbs when minds were pervaded with fear and hearts were pervaded with ferocity, who were born[48] in Nu when the sky had not yet come into being, when the earth had not yet come into being, when the establishment (of the world) had not yet come into being, when disturbance had not yet come into being, when the fear that came into being because of Horus's eye had not yet come into being.

I am the unique one of that great body that was born before in Heliopolis, who are not arrested for the king or taken to officials (for judgment), who are not accused, who are not found guilty. That is (true of) me: I am not accused, I am not arrested for the king, I am not taken to officials, and my opponents are not justified. I am not indigent, my fingernails do not grow long, no bone in me is broken.

When I go down into water, Osiris bears me up, the Dual Ennead shoulders me, and the Sun gives his arm for me toward the place in which the god is. When I go down (into the ground),[49] Geb bears me up, the Dual Ennead shoulders me, and he gives his arm toward the place in which the god is.

SENDING THE SPIRIT TO THE AKHET

487 RECITATION. You, father Osiris Pepi! Be akh in the Akhet and stable in the mound of Djedit, and govern at the fore of the living forever.

Stand up from off your left side, put yourself on your right side. Receive this your bread that I have given to you.

I am Horus, whom you desired: Horus, the son who tends his father Osiris.

SPELLS FOR PASSING THROUGH THE AKHET (ANTECHAMBER, SOUTH WALL)

SENDING THE SPIRIT TO THE AKHET

488 RECITATION. Ho, Pepi! You are given passage by Horus. You wear the headband as the sole star in Nut's midst, your wings grow as those of a big-breasted falcon, as a falcon seen in the evening traveling the sky. You course the Cool Waters in the goings of the Sun, Horus of the Akhet. Nut gives her arms toward you [and … you … in her, new and rejuvenated].

421 (See Teti, p. 90)

SAILING IN THE AKHET

*736 RECITATION. The sky's two reedfloats are set for the Sun, that he might cross by them to the Akhet, [unto Horus of the Akhet,

the sky's two reedfloats are set for me], that I might cross on them to the Akhet, unto [the Sun.

The sky's two] reedfloats are set [for] Horus of the Akhet, [that he might cross on them to] the Akhet, unto the Sun:

the sky's two reedfloats are set for me, that I might cross on them to the Akhet, unto Horus of the Akhet.

[…] my local god, that I might not be found guilty. They commend me to the official […].

So, I fully proceed […] Horus […] ululation for me.

Thoth is my brother, Long-Wings [is my] sibling. They commend me to those four barbers of theirs […].

309 (See Unis, p. 62)

267 (See Unis, p. 52, and variants)

*737 [RECITATION].[50] When I emerge, [eastern Horus] emerges [and becomes clean in the Field of Reeds;

when I emerge, Horus of] Shezmet [emerges and becomes clean in the Field of Reeds;

when I emerge, Horus of Shat emerges] and [becomes clean] in the Field of Reeds.

[I have emerged clean] in the Field of Reeds:

eastern Horus, emerge and become clean in the Field of Reeds;

Horus [of Shezmet, emerge] and become clean in the Field of Reeds;

[Horus of Shat, emerge and become clean in the Field] of Reeds;

[… in the Field] of Reeds.

The sky's door is opened, [the Cool Waters' door] is pulled open, [for] eastern [Horus], so that he goes forth to the sky [and his arms are received by the Sun;

the sky's door is opened], the Cool Waters' door is pulled open, [for] Horus of Shezmet, so that he goes forth [to the sky] and his arms are received by the Sun;

the sky's door is opened, [the Cool Waters' door] is pulled open, [for] Horus of Shat, so that he goes forth to the sky and his arms are received by the Sun;

[the sky's door is opened, the Cool Waters' door is pulled open, for] me, so that I go forth to the sky and [my arms] are received [by the Sun.

[…] me. […] stand […]. The belly of my mother Nut is ever made ready [… for me with the milk] of the two black cows, the nurses of the bas of Heliopolis, [whose …] snatch […, (saying), "… your arm] to the undersky, for I have taken you."

My [father], Shu, give [your] arm [to me]. […] who are there, give your arm to me, that I might sit at the Sun's shoulder in […] that […] of the Akhet before the sky.

[Mourn for me, shake … a lotus bud] intact.

"The lands speak great praise," say the gods. ["Oh, young men …] with head tied on," says Geb. I have arrayed myself with a tail [and gotten dressed in the god's five-weave linen … from Atum's two shrines, the clean one from Atum's compounds. I reach the people … Geb, with head and the Firstborn's Thing tied on.

The door of the Nightboat] is opened to me, […] of the east breaks [for me] the two doorbolts of Nekhen, for [I have gone …, arrayed as a god …], and the Imperishable Stars [come bowing … that he might lead me inside …] in the compounds of the established one. Thoth's speech has been put […].

I [open the sky's door … and the gods … the Akhet's dual shrines to me]. I see [… the Akhet … the above awakens, to the one inside … at the sound of the god's birth, and I sit with the stars in] that boat of him who destroys […] Atum.

Atum Beetle, [… the sky, let the starry sky be opened for this akh. …] to you the arm [of this akh], my [arm].

309 (See Unis, p. 62)

*704 RECITATION WITHOUT PAUSE: […] you as lord of […].

The sky's [door is opened, the Cool Waters' door is pulled open, for … at daybreak, that he might go forth and become clean in the Field of Reeds at daybreak;

the sky's door is opened, the Cool Waters' door is pulled open, for … at daybreak, that he might go forth] and become clean in the Field of Reeds [at daybreak;

the sky's door is opened, the Cool Waters' door] is pulled open, [for … at daybreak, that he might go forth and become clean] in the Field of Reeds [at daybreak;

the sky's door is opened, the Cool Waters' door is pulled open, for] me at daybreak, that I might go forth and become clean in the Field of Reeds at daybreak.

[… in] my [identity] of the Sun. I suck on the milk of the two black cows, the nurses […] has […] me […] Nu […] with you.

BECOMING A STAR

328 (See Teti, p. 73)

*705 […] as […] of the sky, who crosses […].

[…] to whom Nut gave birth […] his mother. The poured unguent is his mother, and she leads me […]. The white-fronted goose is the one who […].

SAILING IN THE SUN'S BOATS

262 (See Pepi II, p. 245)

*706 [RECITATION. The sky's door is opened, the Cool Waters' door is pulled open, for … in] the Field of Reeds;

[the sky's door is opened, the Cool Waters' door is pulled open, for … in] the Field of Reeds;

the sky's door is opened, [the Cool Waters' door is pulled open, for … in the Field of Reeds;

the sky's door is opened, [the Cool Waters' door is pulled open, for … in the Field of Reeds;

the sky's door is opened], the Cool Waters' door is pulled open, [for me … in the Field of Reeds.

…], my god's-shirt on me, my mace […] in the shrine […] me to the god's canal, that I may become clean in it […

… say to] those gods, "The king comes […], that […] of a god with [him]." I go up and go down in […]. I […] the sky, having put myself upon […

…]," says the cleaner of the Sun to […]. "This god has come. Let him come, let him enter […] those […], the cleared place of Horus, that [their] boundary stones might end […]."

[I govern] the gods and content the akhs. The gods [come to me] bowing to the force of Geb's son, having cut up [their …] and broken their bows. […]

I […] the sky with She [of a Thousand Bas] and with the pillars […] her shores.

I am the high inundation, son of […], I am the flash-flood that comes from the high mountain.

[…]. His cake of bread shall be laid down, […] shall be laid down as [his] cake of bread.

ASCENDING BY LADDER

*707 [RECITATION]. When I go up, Horus of the Duat goes up to the sky on the ladder;

when I go up, Horus of Shezmet goes up to [the sky on the ladder;

when I go up, Horus of … goes up to the sky on the ladder;

when I go up], Horus [of …] goes up [to the sky on the ladder.

[…]. Horus has made his foot and arm serve me. Horus has made the […] join together for me and take me [with them] as one of them, one of the Sun's followers, as a god […] before me. I am a clean one of Horus, justified in what I did, as one justified in [… in] the Official's Compound in Heliopolis.

I have come […], [I] have come […] surrounding […] the gods […]. I [have come] with the natron-salt of Horus that was made for him by the Dual Ennead. […] his arm to me […] Horus from Seth […] Horus.

ADDRESS TO THE SPIRIT AS THE MOON[51]

*708 RECITATION. Ho, Osiris [Pepi! You have become clean in the cleaning that Horus made for his eye]. You are Thoth, who saved it; you are not Seth, who took it.

You go off [to …]. The gods become excited, the [Dual] Ennead becomes happy […, as you … to …]. You [wear] the White Crown, Horus's powerful eye. [Your face is that of a jackal, your arms those of] a falcon, the tips of [your wings those of] Thoth.

[Geb] flies you [to the sky …]. You have passed by […] Pepi to […. You are] Thoth, the gods' forceful one. Atum calls you [to the sky …] Imperishable [Stars …] live […] when it turns to [the Sun …. The Dual] Ennead's bull, [hears] and you open up [your] path […]. He takes Horus's eye for [you], and you bear [what has come from his head. … He lets you see] with his two complete eyes […].

[The scent of] this [Pepi] is the god's scent, for the scent [of Horus's eye is on his flesh. This Pepi comes to the fore with it] and this Pepi sits down on [your great] seat, [gods … This Pepi comes] to the fore at Atum's shoulder between the two controlling powers. […] in Heliopolis […].

BECOMING JUSTIFIED

*738 RECITATION. The left arm [of …] is raised […]. I [… what he has] done [for] me in […] your […] with me […] denounce it to […].

[Look, they] have [come]. Look, they have [come] as […] to that offering slab of […]. I shall build […] for me. [When …] commands […] the sky, I go up; [when …] commands […] you should commend me to the one in […] his […]. When I go up there to be in […] the god pertaining to […].

[Look, they have come]. Look, they have come as […] to me all life and authority atop those [gods] of the Akhet […]. I come to be with […].

*739 RECITATION. [The sky's two reedfloats] are set [for …, that he might cross] on them to the Akhet among the gods of the Akhet;
the sky's two reedfloats are set for the Sun, that he might cross on them to the Akhet among the gods of the Akhet:
[the sky's two reedfloats are set for this me, that I might cross on them to the Akhet among the gods of the Akhet].

I […] my local god. Let [me] not be found guilty […].

The Winding Canal [floods], the Field of Reeds fills with water, and I descend to the Akhet among the gods of the Akhet.

Let there be ululation for me, […].

*740 RECITATION. The sky is bled[52] and Sothis lives, and I ascend […] Meskhenet […]. Great Nut has uncovered her arms for me, the Dayboat is rowed for me […] those at the fore of the bas of Heliopolis […].

There is no case concerning me for the sky with the god, I am not found guilty […]. The nails on my fingers are [… as] Geb, [I give] judgment […].

I am one who flies […] who is in […].

*741 [RECITATION. …] the Nightboat. You who elevate her by night and by day, rowing the Sun in the Dayboat, when you have made a path for me […].

[I am] the sole […] in the midst of the sky, I am the child whose nature is hidden from the Imperishable Stars. […] Horus, the god […] with parted hair. I have parted the two locks of hair and joined together the two parts of hair, and they jumped up and made landfall […] me. I establish your[53] ornament on the Sun's brow […].

*742 [RECITATION]. Oh, great disk who is at the fore of the Akhet, who is at the fore of the Field of Offerings, who is in [… I am …] for whom the Enneads shake at his voice. I am the one on the great seat […] those of the god's sedan chair.

Let praise be given before me within the path […] toward me. I […] at the fore of the shrine. Great Nut, equipped […] me […] Seth's followers, and Nut puts me on the path […]. I […] humanity […] opens his shoulder to me and leads [me …].

That council sits down for me, and […] stands up [for me … I am one] who lives on extracted lungs and eats […] the compound of the red […] your obstruction […].

JOINING THE GODS

508 RECITATION.[54] Someone has gone up: I have gone up. The lady of Dep becomes excited, the mind of her in the midst of Nekheb becomes carefree, on the day I have gone up in the Sun's place.

I have laid down for myself that sunlight of yours as a footpath under my feet, that I might go up on it to where my mother is, that living uraeus atop the Sun. Her mind is sick for me, and she gives me her breast that I might suck it. "My son," she says, "accept this my breast and suck it," she says, "since you have not yet come to the (full) number of your days (as a baby)."

The sky speaks, the earth shakes, the gods of Heliopolis quiver, at the sound of the offering presented before me. My mother Bastet has taken me, she in the midst of Nekheb has nurtured me, and she in the midst of Dep gives her arms toward me.

Look I have come; look, I have come. Look, I have come forth. I make my purification with fig-wine and wine from the god's vine, and my personal knife-sharpener makes me a meal from them. When I go, I capture. My sweat is Horus's sweat, my scent is Horus's scent.

To the sky! To the sky, amongst the emergent gods! *I* am off to the sky amongst the emergent gods.

"This is my brother; this is the one at my flank," says Geb, as he takes me by my arm and leads me from the sky's gates. "The god is in his place," (he says). "Good is the god in his place, for Satis has cleansed him with her four washing-jars in Elephantine."

"Oh, where have you come to, my son?" (he says). My father, I have come unto the Ennead that belongs to the sky, that I might content it with its bread-loaf.

"Oh, where have you come to, my son?" My father, I have come unto the Ennead that belongs to the earth, that I might content it with its bread-loaf.

"Oh, where have you come to, my son?" My father, I have come unto the wrathful one of the Djenderu-Bark.

"Oh, where have you come to, my son?" My father, I have come unto those two mothers of mine, the vultures with long hair and pendant breasts who are atop Stork-Mountain. They transport their breast to my mouth and do not wean me forever.

*743 RECITATION. There is the sound of jubilation […] his canal […] fight […] I do not become weary, [I do] not […] for me […] shore, I beach at the sky […]. Haul your rope!

*744 RECITATION. […], gods! Stand up, people! […]. I have traveled […] like that which you[55] do for Maat, who is atop you. His lord has decided […].

? RECITATION. […] has become clean […].

A MORNING RITUAL (SERDAB PASSAGE)

ANOINTING

*745 RECITATION, 4 TIMES: Ointment of Horus, ointment of [… ! Ointment of] Osiris, ointment of my father, ointment of [this Pepi]!

TAKE [TO] HIS ARM AND TO HIS HEAD, THAT HE MAY BE ANOINTED WITH IT.

? […] without shaking forever.[56] […] him in […] to Horus […] there […] gods […]

*746 […][57] she goes back, for she loves […] everything [on] which the Sun lives.

Your life and blessing are perfect in soundness. Appear first, you with mind extended (with happiness). My father, become sound; defend those therein as one whose character is hidden, and you will be defended to perfection.

Become calm, Anubis, with the bread. Induct the one with *bḏ3*-bread so that it is perfect, sweet of tooth and pleasant of love. The sound owner with mind made pleasant, he is one in your knowledge, as Ka At Rest.

[…] offerings […] in seclusion […] everything that your body […], you in the Field [of …], who lives on his offering. The land […] anointing and great happiness […] Horus […], as […].

CLOTHING

416 (See Teti, p. 89)

*747 RECITATION. Ho, Pepi! Come, get dressed! Horus's eye from Ta'it-town is with you, and [it] will content your heart.
Neferzahor, […] the two lords, the two offerings […] the mind of this Pepi […] them.

415 (See Teti, p. 89, and variants)

EYEPAINT

*748 RECITATION. Greetings, green eyepaint that endows Ha's eye! Whenever I put you on my father's eyes, he sees the gods.
Fresh is the green eyepaint of Ha—TWICE—with which he painted his father. [Fresh] is the green eyepaint of my father—TWICE—with which he painted his father Osiris, taking his arm […] people, [that he might become] great thereby in the midst of the gods without stopping for the course of eternity.

ANOINTING AND CENSING

77 [RECITATION. Ointment], ointment, [where] should you be? You on Horus's forehead, [where] should you be? You were on Horus's forehead, but I will put you on this Pepi's forehead.
You akhify him, wearing you; you give him life, wearing you; you make it pleasant for him, wearing you, and he has control of his body. You put his ferocity in the eyes of all the gods, in the eyes of all the akhs, and in the eyes of all the people who shall look at him or hear [his] name [as well].

*749 RECITATION. Osiris, Horus has filled his eye with oil.
Ho, Pepi! I fill the water of your eye […].

*750 RECITATION. Ho, Neferzahor! […] cense […] to your face.

SPELLS FOR THE SPIRIT'S REBIRTH (ANTECHAMBER, EAST WALL)

TAKING CONTROL OF NOURISHMENT[58]

489 RECITATION. Do you want to be imprisoned, Horus atop Manu? (If not), open your tailed kilt; put me […] those who pertain to food, fig-wine, drinks, wine […] hauled in for my belly and for my offering table of cattle and fowl.
My ka fetches. My ka has come […].

212 (See Unis, p. 33)

490 [RECITATION]. […] I am a bullherd to whom belongs four meals and seven meals, for [four] are for the sky and three are for the earth, for three are for [the earth] and four are for the sky.

408 RECITATION. You two who give birth by night, [come, give birth to me. You two who conceive by day, extend yourselves and give birth to the one who is in his egg]. And I, when you have given me birth and have reared me, my mind will be extended (with joy) at the fore of the Duat.

The mind of the gods is expanded [over me] when they see me rejuvenated, for the sixth-day meal is for my breakfast and the festival meal is for my supper, and nursing cows are slaughtered [for] me [on the Supply festival.

What is wanted given thereof is that I give, for I am the Heliopolis bull].

491A RECITATION. As for my dying, my ka gains control of me, for Atum has put me in his mouth […] one who is greeted with life forever, without ending.

Atum commends me to […], who […] the gods, Downcast commends me to those two elder and great gods [… When they go down into the earth] as two snakes, I go down on their coils; when they go up to [the sky as falcons, I go up on] their wingtips.

I exist henceforth in Heliopolis [… " …] the gods," say the shorn (priests), because […].

491B RECITATION. I am one who kneels in Heliopolis, I am one who sits in […] she of the lotus bud, and she dangles her breasts[59] toward me in addition to barley […] that […] of hers […].

[…] with which he has contented his subjects, and I eat of it with them.

492 RECITATION. [Oh], great flood, son of two meals! Say to the high one in […].

493 RECITATION. Greetings, you at the fore of the inundation, who guard nourishment and sit at the fore of the green field at the shoulder of the lord of sunlight! May you let me eat of grain, and I will become thereby like Osiris on the Great Immersion.

He Whose Face Sees is the one who brings (food) in to me together with He Who Eats with His Mouth. Those who pertain to extended

offerings, the senior gods, introduce me to abundance and introduce me to nourishment, and I live as lives the one at the fore of the offerings of the Fields of Reeds.

I eat with my mouth like He Whose Hair is Parted, I defecate with my rear like Selket. (I give offerings and lead nourishment like Long of Plumes in the midst of the Field of Reeds.)[60] Air is in my nose, semen is in my penis like Mysterious of Form in the midst of the sunlight.

I look at Nu and appear at New-Years' days. Praise is given to me and I become great because of my impressiveness. To me belongs the Sixth-Day meal in Battlefield. I live off a pregnant cow [and eat of a pregnant cow] like those in Heliopolis.

494 RECITATION. Someone sits down to eat bread: the Sun sits down to eat bread. Water is given by the Dual Ennead, and the flood stands up.

[Cupbearer] of [the Sun, I have come] unto you that you might brighten for [me] the face of the Sun and content for me the Dual Ennead. You shall give me bread and beer, for I am hungry and thirsty […] me […].

495 RECITATION. O Big Ennead in Heliopolis, mistress of the Enneads! My meal is at the fore of the shrine: my two meals are in Busiris, [my three meals are in] the god's compound.

[…] find me at the fore of the shrine. The broom-plant washes me and gives bread to those from the original time, and contents those from […].

496 RECITATION. Greetings, Sustenance! Greetings, Abundance! Greetings, Grain! Greetings, Liquid! Greetings, you gods [who lay a meal for the Sun and food from the sustenance in the Great Immersion! May you let me] eat from the Great Immersion, may you let me eat from the Sun's leftovers, for I sit on [the sunlight's] chair.

I am the Dendera woman.[61] I have come from Dendera with Shu behind me, Tefnut before me, and Paths-Parter cloaked on my right. They let [me] take control [of those two Fields of Offerings of the Sun] and collect (grain from) them like the one at the fore of his Dual Ennead, who lives on the Great Immersion.

408 (See p. 148)

CALLING THE SPIRIT TO THE MEAL

497 RECITATION. Osiris, awake, that I may raise you. Stand up, sit down, clear away for yourself the earth that is on you, remove those arms of Seth from behind you.

Horus's eye comes to you on the first day of the week, and you are *jwg*[62] in its wake. Don't let [it] go away [from you]. Encircle [your arms around] the young plants.

RECITATION, 4 TIMES: Oh, may Horus's eye endure for you with you.

498 RECITATION. Awake, Osiris, awake! Ho, Pepi! Stand up, sit down, clear away for yourself the earth that is on you!

I come and give you Horus's [eye], and it will endure for you with you. […] has been allotted to you [… as] bread, as beer, as wine, as cattle, as fowl [… this meat from the slaughter]-house, this haunch from the broadhall. Come forth; receive this your bread from my arm.

Ho, Osiris Meryre! I am your son, to whom you gave birth. I have come with a dedicated offering […] from it […] that is in your wake. I shall be ever borne at the fore of […].

SPELLS AGAINST INIMICAL BEINGS

499 RECITATION. Back, you spitter! Let the hauling and dragging[63] end. Beware of my knife standing up.

502B RECITATION.[64] The bull falls to the shin-snake, the shin-snake falls to the bull. The ground's-son falls with his vertebra under him.

Fall down, crawl away!

500 RECITATION. Mind,[65] there! Mind, there! Get back, there! Get back, there! Back, great hidden one who comes from a hidden limb! You who see, beware of my blind one![66]

384 (See Teti, p. 93)

233 (See Unis, p. 20)

284–87 (See Unis, p. 57, and variants)

280 (See Unis, p. 56)

292–93 (See Unis, p. 57–58)

501A RECITATION. The […] falls in the inundation inside the sunshine.

Monster, lie down! […], lie down! You in his hole, you in […] against whom is the scent of […].

501B RECITATION. You […] of the Sun, three meals are reserved for me: one [for] the sky and two for the earth. Your wrath is gold, malachite, and turquoise.[67]

You of the cavern, [you] shall not […] your […] in your coils. Cursed one, you shall not bite. Snake, […] with your tail.

Monster, lie down! You in his undergrowth, fall down, crawl away!

501C RECITATION. Horus croaked[68] because of his eye of his body, when he had eaten it and swallowed it and the Enneads saw it. Seth rasped[69] because of his testicles. Horus conveyed his semen into Seth's anus, Seth conveyed his semen into Horus's anus.[70]

You snake, lift your face; look at this hand of mine. This is not [my] hand: this is Mafdet's [hand], she in the midst of the compound. It will blind you on your face, it will close you up on your lips, it will give […] your face.

You crushed one, guide your [tail] away! Monster, lie down! Bull, crawl away!

240 (See Unis, p. 20)

501D RECITATION. Your spit, snake, has come forth into [your (own)] eye. Your face in [the ground], your rear in Nut, your middle as wine![71] The aegis of your face is the mound from which you have come.[72]

227 (See Unis, p. 19)

502A RECITATION. On your face, slaughtered one with discarded testicles, whom the deserts have captured! Go back, for your pillar has fallen to the ground. […] fall down, crawl away! [Don't …] me!

502B (See p. 150)

502C RECITATION. Pounded auger, pounded auger, who goes on his four coils! You are awake: come, lie down in the house of your mother.

Be quick! Monster, lie down!

502D RECITATION. [That one goes], this one comes.

[Be] far from [me]: I am a butcher. I have passed by you as an ibis.

502E RECITATION. Monster, lie down! *Hpnj* (snake), crawl away!

You in the undergrowth, you shall [crawl] to Nu.

502F RECITATION. A loaf of *šns*-bread and a jug (of beer) from the inundation […].

Centipede, collect yourself as Horus's eye […] nighttime […] gore.

502G [RECITATION]. Should I be closed, the earth will be closed, the caverns will be closed, and what is in them will be closed, before those four gods in their emergence.
I belong to Nu. Monster, it is […] I say. I am experienced, I am not [ignorant].

502H RECITATION. O starer, you have emerged in the nighttime, and the earth's scent is on you.

502I RECITATION. Sothis comes forth, clad in her tailed kilt and her sharp garment, that she might cense the sharp ones[73] and those who are in them.
Wrathful ones of the town, be still! Cultivation, be calm! Make me a path, that I might pass in it. I have come that I might prophesy in Heliopolis for He Whom He Loves.

502J RECITATION. You of the darkness, you of the darkness! You of what is dark, you of what is dark!
You of what is dark, you of what is dark! You of the darkness, you of the darkness!
Spew out and don't give a gift.

502K RECITATION. Trampled one, *ḥpnj*, *ḥjptj*, snake! Your mouth in the ground! Your venom is going down.
Monster, lie down!

502L RECITATION. For I am *ṯmj*, *ṯjmw*'s brother. Thoth is my aegis. I am complete, I am complete.

502M RECITATION. […] mash […] head […] whom a ewe raised.

502N [RECITATION. The centipede is on] Horus's path; Horus is on the centipede's path.
Horus, come away from the centipede! Centipede, come away from Horus!

502O RECITATION. The bull falls […]. The fire […] in the ground, […] is quenched […] water.

502P RECITATION. Face falls on face because of the black skin that Shu elevates.[74] The fist is opened and the one that Shu elevates is guided (to its target).

502Q [RECITATION]. […] who lives in the windings of his papyrus.
Ah! Ah! The earth's scent is on you.

SPELLS FOR PROCEEDING TO THE END OF THE AKHET (ANTECHAMBER, NORTH WALL)

ASCENDING AS A FALCON

626 (See Pepi II, p. 241)

627A–B (See Pepi II, p. 241–42, and variants)

302 (See Unis, p. 60, and variants)

*751 […] put […] great […]. I am Horus who censes […], whom you (all) have put […].

655A–C (See Pepi II, p. 239, and variants)

INVOKING THE GODS

585–86B (See Neith, pp. 304–305)

689 (See Pepi II, p. 287)

… (partial column lost)

303 (See Unis, p. 60)

*752 […] the gods, [for] whom has been made […] that is imperishable. See, I have crossed […] your […]. I have eaten of […].

COMMENDING THE SPIRIT TO ISIS AND NEPHTHYS

661 (See Pepi II, p. 268)

BEING BORN AS HORUS

669 (See Pepi II, p. 262)

CROSSING TO THE SKY

*753 [… the Field] of Reeds in order to turn it back for the gods […] great […] to part […] seeking the destructive […] the boat that the followers surround.

"Let the compound become clean, […] be inundated […], meeting the god, powerful […] the controlling powers," says Eyes-Forward. "So, come, be ba, and content him and lead him in the elevated […] swept […] you the place […] the great ones. I ward off his every injury […]."

[…] who belong to the earth. Whenever I speak to you, gods, you see me and hear my speech. [I am the one who …] the rain and parts the tempest. You shall clean me for Thoth and [Eyes]-Forward […].

I am more powerful than they, and my ferocity makes a path for me in the sky. They establish for [me …] of the great ones. They defend

Kenzet for me [by] saying I have become powerful […] at the fore of the great ones.

"I have defended the Kenzets for you," says Thoth. "[…] you (all)," says Eyes-Forward. "See him [in] his identity of king […] in it to his side. Come, meet him. He is our true witness […]."

[…] me from destructiveness, […] me from violence, and [I] do not perish.

261 (See Unis, p. 50, and variants)

*754 RECITATION. I am one [whose] ka looks […] the two […] to the sky as two falcons, and [I am on their] wings.

[…] the seventh-day meal […] me as Osiris.

688 (See Pepi II, p. 286, and variants)

696A RECITATION. Breaker, Jackal, Deqeq, fetch that (ferry) for me, please fetch that of mine [for me. I am] the messenger of Atum. I have [fetched] the towel of sovereign's linen with which Horus's eye is wiped, which was wrested [away from Seth's fingers.

Burner, Burner, fetch that for me. Please fetch [that of mine] for me. (I am King-Elevator, the messenger of Atum. I have the towel of sovereign's linen with which Horus's eye is wiped, which was wrested away from Seth's fingers.

[I] would cross toward him in peace, for I have pacified the land in peace).[75] My arms […] my knees are at my heart.[76] I would raise for myself [what …] fetched […] which I have raised in this black night […].

O Slider, fetch that for me. [Please fetch that of mine for me. ([I am] Hezat's son. [I have the towel of sovereign's linen with which] Horus's eye [is wiped], which was taken […] under the god).[75] I have the towel of sovereign's linen [with which Horus's] eye is wiped, so that it might not decay and not (perish),[77] so that he might become ba and [Seth] might not rejoice.

696B [RECITATION. The sky's two reedfloats are set] toward the sky for the Sun, that the Sun might cross to [the Akhet];

the sky's two reedfloats are set toward the sky for […], that […] might cross [to the Akhet:

the sky's two reedfloats are set toward the sky for] me, that I might cross on them to the Akhet, to the place where Chastiser [is.

I am conceived there] and I am born [there]. I open the Bathtub Canal [… the Field] of Reeds.

Stand up, you four gods! Foretell […]. Please tell my name to the Sun […], bear my name to Ka-Allocater. […]. I am conceived and I am born to the morning god […].

305 (See Unis, p. 61)

308 (See Unis, p. 62)

304 (See Unis, p. 60)

324 (See Teti, p. 71)

*755 RECITATION. Greetings, [southern assemblage! I have come to you, assemblage, … on your arm.

[Greetings, … assemblage! I have come to you, assemblage, …] on [your] arm.

[Greetings], northern assemblage! I have come to you, assemblage, [… on your arm.

[Greetings, … assemblage! I have come to you, assemblage, …] on your arm.

Greetings, assemblage of Satis! I [have come] to you, assemblage, [… on your arm.

Greetings, assemblage of … ! I have come to you, assemblage, … on your arm.

…] me […] the sky with you all together, on its northern part […] the night. I proceed […] me […]. [I] sit [on] my metal chair that is in the […] of the ba-house.

*756 RECITATION. […] I […] to […] I am [on the way] to the nesting place I have desired, to the gods' father. I go […] the living one, Sothis's son. So, I ascend to the sky in that location of Horus of the Duat […].

[There is no case] concerning me for the earth with people, I am not found guilty at the sky among the gods. I do not [revile] the king, [I] do not help Bastet, I do not make uproar in the sedan chair.

My face [is the face of] a falcon, my wings are those of birds, [the nails] on [my] fingers are those of […]. […]. I [fly] away from you [whose places] are remote […].

*757 [RECITATION].[78] The foretellers of the great heat have come forth inside the Akhet of the sky, [foretelling] festivals of braziers at the gods' birth on your arms, oh god with two [great] breasts in front of his

group. May you find me [there] at the beginning of your document in [the Field of Ascenders.

[She gave birth to me and conceived me as] the one of the gods who is trembled at, when my mother, [Isis], said: "Break (the egg) that I have given birth to, so that the thing (inside it) may spew forth."

"There shall be fetched for you, (Isis), [that] metal [in] the prow of the Sokar-boat, in which you were flown, and you make […] fly [to the sky […] him […]."

"[…]?"

"[…], having carved his prongs, and struck the two ferrules of his two shafts, and he will break the metal and split the egg, and [this] god will proceed to his activity."

"And how will [his] arms be filled?"

"[I shall] allot […] who are in […]."

[I am …] the two [Maat]-boats, who acquires [for Atum] that which Sweeping-[Shoulder] has. My lips are […]; my (fingernail) points are […].

[…] like one who stands as [an experienced one in the sky on the day of closing out the year].

*758 RECITATION. I have […] I […] in the earth's limits near [my] father.

[…], induct to me […] me on those in the […] you have control of the branding of those in the palace […].

[…] with the earth through what the two rivers do […] me […]. The Dual Lion has put […] her arms toward me, that I may arrange […] and [her] sister […].

I fetch what is necessary […] the Nightboat after the Dayboat. […] ascend […] me, He Who Is at Rest ascends […] his great one who is in the two horizons. Thoth [… Horus] of the Duat. Anubis has given his arm to me […] this […].

*759 RECITATION. [I] am Horus, who bound […] for his mind. I have made […] great […].

SPELLS FOR PASSING FROM THE AKHET TO THE SKY (CORRIDOR)

ADDRESS TO THE SPIRIT (CORRIDOR, SOUTH END)

606 (See Merenre, p. 224)[79]

*760 RECITATION.[80] My father, Pepi, elder sleeping, great one become slack! Stand up, remove yourself from your left side and sit on that metal chair of yours […] to that boat.

My father has inherited from Horus as Horus in Seal-ring, Seth in the Ennead, Sobek in [Shedit]. Let arms beat, let drumming go down!

The great Mooring-Post calls out to [you]; your sister Nephthys comes [to] you, your sister Isis becomes clean for you, your mother, the sky, goes down for you. The women of Buto come to you and put termini at […] for you […] with the Imperishable Stars.

[…] has arranged the portal of your father […] as when Horus arranged the portal of his father Osiris. I have reaped grain for your *ḫbnnt*-breads and emmer is reaped for your fresh grain. Whatever is found for it I give you for it, so that [you] do not die because of […]. So, you are always prepared from it. Live, live!

… (11 columns lost)

GOING TOWARD THE SKY (CORRIDOR, MIDDLE)

510 RECITATION. I am not the one who demands to see you in that character of yours that has developed to your detriment, Osiris,[81] who demands to see you in that character of yours that has developed to your detriment. Your son is the one who demands to see you in that character of yours that has developed to your detriment: Horus is the one who demands to see you in that character of yours that has developed to your detriment—in accordance with that which you said: "Similar to me are those three similar ones who are like swallows' chicks under the riverbanks"; and in accordance with that which you said: "A loving son comes," and the Loving Son came into being. They row Horus: they row Horus in Horus's emergence from the Great Immersion.

The sky's door is opened, the Cool Waters' door is pulled open, for eastern Horus at daybreak, that he might descend and become clean in the Field of Reeds. The sky's door is opened, the Cool Waters' door is pulled open, for me at daybreak, that I might descend and become clean in the Field of Reeds.

The sky's door is opened, the Cool Waters' door is pulled open, for Horus of the Duat at daybreak, that he might descend and become clean in the Field of Reeds. The sky's door is opened, the Cool Waters' door is pulled open, for me at daybreak, that I might descend and become clean in the Field of Reeds.

The sky's door is opened, the Cool Waters' door is pulled open, for Horus of Shezmet at daybreak, that he might descend and become clean in the Field of Reeds. The sky's door is opened, the Cool Waters' door is pulled open, for me at daybreak, that I might descend and become clean in the Field of Reeds.

The earth is hacked up for me and a presented offering laid down for me, for I have appeared as king and I have my insignia and my throne. I cross the Looking Canal, I traverse the Winding Canal, and She of Buto takes my arm up to her sanctuary, up to her remote place that the god has made for her. For I am a clean one, son of a clean one, becoming clean with those four jars of mine that were filled to overflowing from the god's canal in Iseum with the breath of Isis when great Isis was elevating Horus.

"Behold, let him come, for he is clean," says the cleaner of the Sun about me, and the Cool Waters' doorkeeper is extending me to the four gods atop the Kenzet Canal that they might make my guidance to my father, that they might make my guidance to the Sun. My boundary-markers have ended and my field-markers cannot be found,[82] since Geb, with his (one) arm to the sky and his (other) arm to the earth, is extending me to the Sun, that I might manage the gods for him and direct the god's boat for him.

I acquire the sky, its pillars and its stars, and the gods come to me bowing. The akhs follow me because of my ba, having broken their staves and shattered their weapons.

For I am a great one, a great one's son, to whom Nut gave birth. My strength is Seth the Ombite's strength. I am a great wild bull who has emerged as Foremost of Westerners. I am the flood's outflow, and I emerged from it when water came into being. I am Ka-Allocater, who(se body) has many folds.[83] I am the god's document scribe who says what is and brings into being what is not. I am the headband of gore that came from the Great-Thing (crown). I am the eye of Horus that is powerful against people and forceful against the gods.

Horus lifts me, Seth elevates me, and I make an offering outpouring and a star-outpouring. I content the two gods so that they are content; I content the two gods when they are angry (with one another).[84]

511 RECITATION. Geb laughs, Nut chuckles, before me as I go up to the sky. The sky shouts for me, the earth shakes for me.

The storm-clouds are dispelled for me, I yell as Seth, and those at the sky's limbs open the sky's doors for me. I stand up on Shu, and the

stars are shaded for me with the fan for (cooling) the god's water-jars. I course the sky like Zewentju, the third (companion) of Sothis of clean places, and become clean in the Duat's lakes.

Basin-strider[85] makes my perfect paths and leads me to the great seat that made the gods, that made Horus and begat Thoth, so that Isis may receive me and Nephthys beget me. So, I sit on the great seat that made the gods, and the Morning God comes to me in excitement, and the gods in brotherhood; those of the Akhet come to me on their face, and the Imperishable Stars bowing.

I receive the offering slab and manage the "gods-mouth" altar. I shoulder the sky with life and support the earth with happiness: this right arm of mine shoulders the sky with a staff, this left arm of mine supports the earth with happiness. I always find a fare for myself because the abomination of Summoner, the doorkeeper of Osiris, is ferrying without a toll having been paid to him. I receive for myself my air of life. I inhale happiness and become sated with god's offerings: when I have breathed the air of my abundance, the north wind, I become sated among the gods.

So, I become sharp as the great sharp one and go forward to the fore of the Dual Shrines. I strike with the baton and manage with the papyrus-scepter. I put my annals among people and love of me among the gods, (saying): "Speaker,[86] say what is and don't say what isn't, for the god's abomination is elision. Let me be tended and don't report me (wrongly). I am your son, I am your heir."

322 (See Teti, p. 71)

ADDRESS TO THE DEPARTING SPIRIT

512 RECITATION. My father has made for himself his mind, the other one having been taken from him for objecting to him going away up to the sky and wading in the waters of the Winding Canal.

Anubis comes and meets you, Geb has given you his arm, my father. Guard the earth, manage the akhs. I weep and weep, my father.

Ah, raise yourself, my father! Receive these four washing jars of yours, and become clean from the jackal lake and washed in natron-water from the Duat lake. You are cleansed on top of your lotus in the Field of Reeds, course the sky, and make your abode in the Field of Rest among the gods who have gone to their kas.

So, sit on that metal chair of yours. Receive your mace and your *3ms*-staff, that you might lead those in Nu, govern the gods, and put the

akh in his akh. You acquire your course and row your watercourse like the Sun on the shores of the sky.

My father, raise yourself! Go in your akh!

513 RECITATION. My father goes away up to the sky among the gods in the sky and stands at the great edge (of it), hearing humanity's speech.

The Sun finds you on the shores of the sky as one with a watercourse in Nut. "Welcome, arriver!" say the gods. He gives his arm toward you in the zenith of the sky. "One who knows his place comes," say the Ennead.

Become clean; occupy your seat in the Sun's boat and row the above and elevate those who are far off. You row with the Imperishable Stars, sail with the unwearying ones, and receive the Nightboat's cargo. You become the akh in the Duat and live in that pleasant life in which the lord of the Akhet lives, the great flood in Nut.

"Who has done this for you?" say the gods who follow Atum.

The Great One yonder is the one who has done this for me, the one at the north of the watercourse that Nut supervises. He has heard my summons and has done what I said, and I have acquired my body in the official's court of Nu at the fore of the Big Ennead.

APPROACHING THE SKY

333 (See Teti, p. 73)

514 RECITATION. You (goddess) more enduring than the enduring one, and you tadpole (god), child at the fore of Letopolis with his lives at his neck! Your seat is [for] your son, (goddess); [your] seat is for your son, (god), for Geb has called to […].

AT DAWN

323 (See Teti, p. 71)

503 RECITATION. "Open, sky! Open, earth! Open, Looking (Waters') caverns! Open, stretches of Nu! Loosen, sunlight's stretches!" The sole one who is stable every day is the one who says this for me before me as I go up to the sky.

I am anointed with first-class oil and clothed in top-class linen, and I sit on that which makes Maat live, with my back to the back of those gods of the sky's north—the Imperishable Stars, and I do not perish; the unpassing ones, and I do not pass; the unwaning ones, and I do not wane.

When Montu goes high I go high with him; when Montu runs I run with him.

504 RECITATION. When the sky becomes pregnant with wine[87] and Nut has delivered her daughter the morning star, I raise myself, the third (companion) of Sothis of clean places, having become clean in the Duat lakes and purged in the jackal lakes.

Thornbush, remove yourself from my path, that I may attain the southern part of the Field of Reeds.

The Guide Canal is opened, the Winding Canal floods.

The sky's two reedfloats are set for Horus, that he may cross unto the Sun at the Akhet;

the sky's two reedfloats are set for him of the Akhet, that he may cross unto the Sun at the Akhet;

the sky's two reedfloats are set for Horus of Shezmet, that he may cross unto the Sun at the Akhet;

the sky's two reedfloats are set for eastern Horus, that he may cross unto the Sun at the Akhet:

the sky's two reedfloats are set for me—for I am Horus of the gods—and I cross unto the Sun at the Akhet.

I receive my throne that is in the Field of Reeds. I descend to the southern part of the Field of Rest. I am the Great One, the Great One's son; I have emerged from between the Dual Ennead's thighs.

I have worshipped the Sun, I have worshipped eastern Horus, I have worshipped Horus of the Akhet as I strapped on my apron. When he becomes content for me, he becomes content for Horus because of his tongue;[88] when he becomes content for Horus because of his tongue, he becomes content for me.

505 RECITATION. I have come from Pe and from the bas of Pe, banded with the breastband of Horus, clothed in the clothing of Thoth, Isis before me, Nephthys behind me, Paths-Parter parting a path for me, Shu lifting me, the bas of Heliopolis laying down a stairway for me to join with the above, and Nut giving her arms toward me like that which she did for Osiris on the day he moored.[89]

Face-Behind-Him, ferry me to the Field of Reeds.

"Where have you come from?" (says the ferryman).

I have come from Awaret. My dangerous one is the cobra that came from the god, the uraeus that came from the Sun. Ferry me; put me in the Field of Reeds. Those four akhs who are with me—Hapi,

Duamutef, Imseti, and Qebehsenuef—are two on one side and two on the other side, and *I* am the helmsman.

I find the Dual Ennead, and they are the ones who give their arm to me. I sit between them to give judgment, and I govern those I have found there.

506 RECITATION. I am Zetjti.[90] I am Zeti-zeti. I am He of the *zwzw*-canal. I am Zewentju, the sky's coffer. I am Ka-maker, the effective one of the hereditary kings. I am Hidden, the hidden one of this land. I am Tjemi of the Two Lands. I am He Who Bustles, I am Bustler. I am Blessing, I am Awe. I am Bat with her two faces. I am the one who saves myself, and I have saved myself from everything bad.

RECITATION WITHOUT PAUSE: I am the She-Jackal, I am He of the She-Jackal. I am Hapi. I am Duamutef. I am Imseti. I am Qebehsenuef. I am Long-Wings. I am those great gods at the fore of the lake. I am the living Ba with the face of a centipede[91] and the head of a sacred image, who saved his body and took his body from the disturbers.

What has been done is done. What has been done lies done, and what has been commanded, commanded. I act for him who acts well and I command for him who commands well, for my lips are the Dual Ennead. I am the great Utterance.

I am Brotherly, I am Sisterly. I am released from everything bad.

RECITATION WITHOUT PAUSE: People and gods, (put) your arms under me, that you may elevate me and bear me to the sky, like the arms of Shu under the sky as he bears it.

To the sky!—TWICE. To the great place, among the gods!

507 RECITATION. Helmsman, say to him who has that he who has not is here.

The gorge-canal is opened and the Field of Reeds floods and the Winding Canal fills with water.

The sky's two reedfloats are set for Horus, that he may cross on them unto the Sun; the sky's two reedfloats are set for the Sun, that he may cross on them unto Horus of the Akhet.

He commends me to my father, the moon, and my sibling, the morning god. He commends me to those four youngsters who sit on the eastern side of the sky. He commends me to those four youngsters who sit on the eastern side of the sky, to those four youngsters with charcoal-colored hair who sit in the shade of the tower of Him of the Height.

RECITATION WITHOUT PAUSE: My father is great, my father is great, and I am ever a great one of my father.

508 (See p. 145, and variants)

509 RECITATION. The sky speaks, the earth trembles, Geb quakes, the god's two cultivations yell, the earth is hacked and a presented offering laid down before me.

So, I go forth to the sky. I cross the Basin and travel across the fierce lake, one who topples Shu's walls.

So, I go forth to the sky, my wingtips those of a big bird. My entrails have been washed by Anubis, and Horus's service in Abydos—Osiris's purification—has been performed.

So, I go forth to the sky among the stars and the Imperishable Stars. My sister Sothis and my leader, the morning god, take my arm to the Field of Rest.

So, I sit on yonder metal chair of mine, whose faces are those of fierce-looking lions and whose feet are the hooves of a great wild bull.

So, I stand in yonder empty place that is between the two great gods, my papyrus-scepter baton in my arm. I lift my arm toward humanity, and the gods come to me bowing.

The two great gods awake from off their side and find me judging in the Dual Ennead. "He is every official's official," they say about me, having installed me in the Dual Ennead.

SUMMONING THE FERRYBOAT (CORRIDOR, NORTH END)

515 RECITATION. Horus's sounding-poles, Thoth's wings, ferry me; don't maroon me. May you give me bread, may you give me beer, from your bread of eternity, from your beer of continuity. I am one who is at the two obelisks of the Sun that belong to the earth, I am one who is at the two dazzling ones of the Sun that belong to the sky.

I go on the two reedfloats of the sky before the Sun, for I am carrying that vase of the Sun's cool water that cleanses the Nile-Valley land before the Sun when he emerges from his Akhet. I am off to the Field of Life, the Sun's resting-place in the Cool Waters. I find Qebehut, Anubis's daughter, meeting me with those four water-jars of hers. When she cools the heart of the great god with them on his day of awaking, she cools my heart with them for life, cleaning me and washing me in natron-water.

I receive my place and a meal from that which is in the granary of the great god, and I dress with the Imperishable Stars. I go forward to the fore of the Dual Shrines and occupy the place of those equipped with (proper) condition.

516 RECITATION WITHOUT PAUSE. O Trembler, ferryman of the Quail-Field! I am your oxen's caretaker, the one in charge of your birthplace. I am your potter on earth, the breaker of the complete egg, to whom Nut has given birth. I have come having fetched for you the enclosure I potted for you on the night of your birth and the day of your birthplace—it is a beer-jar—for you are one who is ignorant of his father and you do not know your mother.

Don't let me report you to those who are ignorant of you so that they know you. Ferry me quickly to the landing of that field of the gods' making, on which the gods grow sated on their New-Year's days.

517 RECITATION WITHOUT PAUSE. O, you who ferry the righteous marooned, ferryman of the Field of Reeds! I am one righteous before the sky and before the earth. I am one righteous before that island of land I have swum to and arrived at, which is between Nut's thighs. I am a dwarf of the god's dances, an entertainer before his great seat.

For this is what you have heard in the houses and overheard in the walkways on the day of calling you to hear the giving of (these) orders: "Look, the two on the great god's seat—they are Soundness and Health—are calling to me so that I might be ferried to the field of the great god's beautiful seat, in which he does what is done with the honored ones, commending them to kas and allotting them to catches of fowl." That is what I am,[92] and he will commend me to kas and commend me to a catch of fowl.

518 RECITATION WITHOUT PAUSE. O, Marooner, ferryman of the Field of Rest! Fetch that (ferryboat) for me!

I am one who has gone, I am one who has come back—the Dayboat's son, to whom she gave birth in the world's sight, on the right side of Osiris, in a dawn birth through which the Two Lands live.

I am the year's announcer, Osiris. Look, I have come with a message of your father Geb: "In peace is the year's state."

I have descended with the Dual Ennead into the cool waters. I am the potter of the Dual Ennead, who laid out the Field of Rest.

I found the gods standing, clad in their linen, their white sandals on their feet. Then they threw down their sandals and discarded their linen. "Our mind could not be sound until you descended," they said. Inasmuch as you have said (this, gods), behold, the causeway has become established for you. "Informed" is the name of the causeway, north of the Field of Rest.

So, stand up, Osiris, and commend me to those over the causeway "Informed," north of the Field of Rest, like you commended Horus to Isis on the day you impregnated her, that they may let me eat from the marshes and drink from the springs inside the Field of Rest.

519 RECITATION WITHOUT PAUSE. O, Face-Behind-Him, Osiris's doorkeeper! Tell Osiris to have fetched for me that boat of yours in which your clean ones cross to receive for you cool water on the edge of the Imperishable Stars, so that I may cross in it with the band of green and red linen that was woven as Horus's eye, in order to wrap with it the finger of Osiris that has gone painful. So, I go freely, freely, and the shallows of the great lake guard me.

Open, door of the Looking (Waters)! Pull open, door of the lower peak! Dual Ennead, let me proceed with you to the Field of Rest, to my state of honor. I strike with the baton, I direct with the papyrus-scepter, and I lead the Sun's circuit.

Cool, earth! Cense, Geb! Be severed, Dual Ennead! I am the Ba who passes between you, oh gods.

The Quail-canal is unplugged, the Quail-canal fills with water. So, the Field of Reeds floods and the Field of Rest fills with water, and they go to those four youths who stand on the eastern side of the sky and caulk two reedfloats for the Sun so that the Sun might go on them to his Akhet. They caulk two reedfloats for me, and I go on them to the Akhet, unto the Sun.

Morning god, Horus of the Duat, divine falcon, bee-eater, to whom the sky gave birth! Greetings to you in these four peaceful faces of yours that see what is in Kenzet and expel the storm for peace! May you give me your two fingers that you gave to the young girl, the great god's daughter, when the sky was parted from the land and the gods went off to the sky. You are ba and apparent at the fore of your raft of 770 cubits[93] that the gods of Pe caulked for you and the eastern gods bent into shape for you. Let me proceed with you in your raft's cabin.

I am the Beetle's son; I was born from the vulva and under the tresses of northern She-Increases-as-She-Comes town, which came from Geb's brow. I am that which exists between Eyes-Forward's thighs on the night of his flattening bread (dough) and the day of cutting off the heads of the dappled snakes.

May you receive that blessed harpoon of yours—your shaft that gathers together the rivers, whose prongs are the Sun's lightning bolts, whose

barbs are Mafdet's claws—and I will sever with it the heads of the adversaries in the Field of Rest.

I have descended onto the Great Green. Bow your head, bend down your arms, Great Green! These are Nut's children[94] who go down on you, with their wreaths at their head and their wreaths of halfa-grass at their neck, who make verdant the Red Crowns and the Field of Rest's canals for great Isis—she who tied the headband on her son Horus as a young boy in Akhbit, using her dress and censing before him so that he might cross the land in his white sandals and go to see his father Osiris.

I have parted my path among those who have a catch of fowl, I have conversed with those who have kas. I have gone to the big island in the midst of the Field of Rest on which the gods and the swallows land—the swallows are the Imperishable Stars—and they give me that plant of life on which they live and you[95] live as well.

Thus, you shall let me proceed with you to that great field that was laid down for you in the gods' limit, which you eat in the nighttime and it brightens the land with what has been filled from Abundance. I eat of that of which you eat and I drink of that of which you drink, and you put (the emblem of) my satiety on the pole, on the foremost one of its flagpoles. You let me sit down because of my righteousness, and I stand up to my state of honor. I stand up having acquired the state of honor in your presence like Horus's acquiring the house of his father from his father's brother Seth in the presence of Geb.

Thus, you place me as the greatest official of the akhs, the northern Imperishable Stars of the sky, who rule contentment, guard deposited offerings, and let those (benefits) descend to those at the fore of the kas in the sky.

520 RECITATION WITHOUT PAUSE. You four with braids in front, with your braids in front of you, your braids on your temples, your braids in back of you, and the middle of your heads with loose hair! Fetch me that ferryboat! Fetch that fetching-boat for me!

Starveling is the one who ferries it to me along with Sees-Behind-Him, so that I might proceed to the side where the Imperishable Stars are and be among them.

If you delay ferrying the ferryboat to me, then I will reveal your identity to the people I know and to those I don't, and I will pluck out those loose hairs in the middle of your heads like a lotus from the swamplands.

521 RECITATION. Lake-strider, fetcher! Lake-strider, fetcher!
"Is it a grey goose (speaking)?" (asks the ferryman). Fetch him!
"Is it a pintail duck?" Fetch her!
"Is it a steer?" Fetch him!
I scud as a heron.
"Father, your form is like a youngsters'-father (heron)."
I go unto my fathers who are at the fore of Spread-Lake. I get my unmouldering bread and my unrotting beer. I eat my personal bread personally: I do not have to give it to the one after me once I have taken it from the blackbird.

522 RECITATION. Sees-Behind-Him, Face-Behind-Him! Look, I have come, having fetched for you the eye of Horus that was tied together, the one in the Field of Rowing. Fetch that Khnum-made boat for me.
O, Hapi, Imseti, Duamutef, and Qebehsenuef! Fetch for me that Khnum-made boat that is in the Winding Canal.
Swallower, open the path me! O, Heat-snake, open the path for me! Nekhbet, open the path for me!
Greetings, young girl, in peace! Desire me and I will desire you.
I reject you, badness. You do not acquire me and I do not acquire you.

JOINING THE SUN

523 RECITATION. The sky has fortified the sunlight for me. So, I ascend to the sky as the Sun's eye, and stand at the eastern eye of Horus by means of which the gods' case is heard. It stands at the fore of the akhs like Horus standing at the fore of the living. So, I stand at the fore of the akhs and the Imperishable Stars like Osiris standing at the fore of the akhs.

524 RECITATION. I become clean in the cleaning that Horus made for his eye. I am Thoth, who tended you, (eye); I am not Seth, who took it.
Rejoice, gods! Become excited, Dual Ennead! Horus, meet me, for I am wearing the White Crown, Horus's eye, through which one becomes powerful. Become excited, gods above; emerge! My face is that of a jackal, my arms are those of a falcon, my wingtips are those of Thoth. Geb flies me to the sky, so that I may take Horus's eye to him.
I have separated your boundary-marker, you dead. I have scaled your field-markers, you impediments under Osiris's direction. I have avoided Seth's paths and bypassed Osiris's messengers. There is no god who can seize me, no adversary who can cross my path. I am Thoth, the gods' forceful one. Atum has summoned me to the sky,

for life, so that I may take Horus's eye to him. I am Khnum's son, and there is nothing bad that I have done.

Extend this speech to your attention, Sun. Hear it, bull of the Ennead, and part my path and widen my place at the fore of the gods, that I may take Horus's eye to him, that I may tie on for him what came from his head, that I may let him see with his two eyes complete and punish his opponents with it.

Horus has acquired his eye and given it to me. My scent is the god's scent: the scent of Horus's eye is on my flesh. I come to the fore with it and sit down on your great seat, gods, between the two controlling powers, with my shoulder to Atum.

I am the one who prevents the gods from turning away from embracing Horus's eye. I sought it in Pe and found it in Heliopolis, and took it from Seth's head in the place where he and Seth fought.

Horus, give your arm to me. Horus, accept your eye emerging for you, that it may emerge for you. When I come to you, for life, Horus's eye comes to you with me, atop me forever.

525 RECITATION. I become clean for you, Sun; I become adorned for you, Horus. Depression has ended and sleep has been dispelled before the god's extant one, the god's son, the messenger of the god.

I have proceeded into the lake of Kenzet and become clean in the Field of Reeds. I am cleaned by Horus's followers, Anubis's throwstick and bow, and they make for me the spell of emerging and make for me the spell of ascending.

I descend into your boat of the Sun that the gods row. When I ascend they become excited at meeting me, like their becoming excited at meeting the Sun as he emerges in the east, (saying): "Ascend! Ascend!"

INVOKING THE GODS

526 RECITATION. I have become clean in the Lake of Reeds, in which the Sun has become clean.

Horus, run![96] My back is the back of Thoth, my feet are Shu's feet. Take me to the sky, (gods), give your arm to me.

527 RECITATION. Atum is the one who came into being ithyphallic in Heliopolis. He put his penis in his fist so that he might make orgasm with it, and the two twins were born, Shu and Tefnut.

They put me between them and put me among the gods at the fore of the Field of Rest.

RECITATION, 4 TIMES: I go up to the sky, I descend to the earth.

528 RECITATION WITHOUT PAUSE. Zewentju, who courses the sky nine times a night, take hold of my arm and ferry me in this canal.
When I descend into the boat of the god in which the Ennead's body is rowed, and am rowed in it, I make for you the spell of the Natron-god, and make for you the spell of incense: "Stand up, incense at the fore of the Big Ennead! Sit down, Natron-god, at the fore of the great shrine!"

529 RECITATION WITHOUT PAUSE. Ho, you doorkeeper of the sky! Apply yourself toward that messenger who regularly emerges.
If he emerges from the western gate of the sky, get the southern gate of the sky for him.
If he emerges from the eastern gate of the sky, get the northern gate of the sky for him.

530 RECITATION. Greetings, ladder that the bas of Pe bore and the bas of Nekhen gilded! May you give your arm toward me, so that I may sit down between the two great gods, my seats may come to the fore, my arm may be received to the Field of Rest, and I may sit down among the stars in the sky.

531 RECITATION. You two kites[97] atop Thoth's wing, you two on the crown of Wanderer's head, fetch that (ferryboat) for me, put me on yonder side. I am on an urgent mission of Horus.

BEING TENDED BY ISIS AND NEPHTHYS

532 RECITATION. The Nightboat's djed-pillar is released for its Lord, the Nightboat's pillar is released for the one who steers it.[98]
Isis comes, Nephthys comes—one of them from the west, one of them from the east, one of them as a screecher,[99] one of them as a kite. They found Osiris after his brother Seth threw him down in Nedit, when Osiris said, "You should go away from me," and his identity of Sokar came into being.[100]
They prevent you from decomposing, with respect to your identity of Parter; they prevent your decay from oozing to the ground, with respect to your identity of the Nile-Valley jackal; they prevent the scent of your corpse from being bad, with respect to your identity of Horus of Shat.[101] They prevent eastern Horus from decaying; they prevent Horus, lord of the elite, from decaying; they prevent Horus of the Duat from decaying; they prevent Horus, lord of the Two Lands, from decaying. Nor is Seth free of bearing you forever, Osiris Pepi.

Awake for Horus! Stand up against Seth! So, raise yourself, Osiris Pepi, Geb's first son, at whom the Dual Ennead shake! The shrine awaits you, the new-moon festival is made for you, and you appear at the first-of-the-month festival. So, go foward to the lake and travel to the Great Green.

For you are He Who Stands and Does Not Tire, in the midst of Abydos. You have become akh in the Akhet and stable in Djedut. Your arm is received by the bas of Heliopolis, your arm is taken by the Sun. Your head is raised by the Dual Ennead, and they have put you, Osiris Pepi, at the fore of the Dual Shrines of the bas of Heliopolis.

Be alive! Be alive! Raise yourself!

CROSSING TO THE SKY

266 RECITATION. The sky's two reedfloats are set for the Sun, that he might cross on them to the Akhet, to where Horus of the Akhet is: the sky's two reedfloats are set for me, that I might cross on them to the Akhet, to where the Horus of the Akhet is.

The sky's two reedfloats are set for Horus of the Akhet, that Horus of the Akhet might cross on them to the Akhet, to where the Sun is: the sky's two reedfloats are set for me, that I might cross on them to the Akhet, to where the Sun is.

The Nurse Canal opens up, the Field of Reeds fills, the Winding Canal floods, so that my ferrying might be ferried to the Akhet, where Horus of the Akhet is.

Please fetch (them) for me, you four bypassers with braids, who sit at their staves in the east of the sky, and tell it, my nickname, to Ka-Allocater.

Let there be ululation for me and ululation for my ka. I am justified and my ka is justified before the Sun. The Sun has [taken] me to the sky in the eastern side of the sky. For I am Horus, he of the Duat. For I am the star who strews the sky. Sothis is my sister, the morning god is my [sibling], and [I … between] them.

The sky cannot be free of me forever, the earth cannot be free of me forever, by command of […] Horus's eye over […].

[O …], fetch that (ferryboat) for me, for I am to be your third in Heliopolis.

533 […] his […] that comes from […]. I am the gore that comes from the Sun, the sweat that comes from Isis.

SPELL FOR PROTECTION OF THE MORTUARY TEMPLE

534 RECITATION BY HORUS; A GEB-GIVEN OFFERING.

Go back, be far away! Let Horus respect me and Seth protect me.

Go back, be far away! Let Osiris respect me and Kherti protect me.

Go back, be far away! Let Isis respect me and Nephthys protect me.

Be far overhead! Let Eyes-Forward respect me and Thoth protect me.

Go back, be far away! Let those of the nighttime respect me and those in old age protect me.

I have come and installed this house for myself. The broadhall here is cleaner than the Cool Waters. The door on it is the forepart of two opposing bulls, and its seal is of two evil eyes.

Let Osiris not come in that bad coming of his. Don't open your arms to him, (door, but say), "Barred! Go to Nedit! Enough! Go to False-town!"

Let Horus not come in that bad coming of his. Don't open your arms to him, but let there be said to him his identity of Fated Blind, (and say), "Go to Anpet! Enough! Go to Iseum!"

Let Seth not come in that bad coming of his. Don't open your arms to him, but let there be said to him his identity of Castrated, (and say), "Go to the mountains of blackness! Enough! Go to Takhbet!"

Should Eyes-Forward try to come in that bad coming of his, don't open your arms to him, but say to him his identity of Displaced, (and say), "Go to Dednu and be found trembling because of them! Enough! Go to Letopolis!"

Should Thoth try to come in that bad coming of his, don't open your arms to him, but let there be said to him his identity of You Have No Mother, (and say), "Go, you who have been barred from your testicles! Go to Pe, to Thoth-town!"

Should Isis try to come in that bad coming of hers, don't open your arms to her, but let there be said to her her identity of Putrid Crotch, (and say), "Barred! Go to the houses of Manu! Enough! Go to Hedj-bet, to where you will be beaten!"

Should Nephthys try to come in that bad coming of hers, then let there be said to her her identity of Substitute Who Has No Vulva, (and say), "Go off to Selket's compounds, to where you will be beaten on your haunches!"

Should those of the nighttime and those in old age try to come in that bad coming of theirs, then let there be said to them their identity of Fated Blind, (and say): "Go to […]atjut!"

Should I and my ka try to come, open the door of my gods. When I need to go down to the undersky, [I go down] to where the gods are.

Should I and my ka try to come, open your arms to me, open the door of my gods. When I demand to go up to the sky, I go up.

I have come as Parter. A Geb-offering that Atum has given: the installation of this pyramid and this god's compound for me and for my ka, and that this pyramid and this god's compound be restricted to me and to my ka. This eye of Horus is clean: may it endure for them.

He who shall give his finger[102] against this pyramid and this god's compound of mine and of my ka, he has given his finger against Horus's Compound in the Cool Waters. Nephthys shall traverse for him every place of his [father] Geb. His case has been heard by the Ennead and he has nothing, he has no house. He is one accursed, he is one who eats his own body.

ADDRESS TO THE AWAKENED SPIRIT

357 (See Teti, p. 77, and variants)

535 (See p. 107)

536 RECITATION. You have your water, you have your inundation, your have your outflow that came from Osiris.

The sky's door is opened to you, Nut's door is pulled open to you. The sky's door is opened to you, the Cool Waters' door is pulled open to you.

"Endure!" says Isis, "In peace!" says Nephthys, when they have seen their brother.

Raise yourself! Untie your bonds, clear away your dust. So, you shall sit on your metal chair, clean from your four jars and your four water-jars that have come from the god's palace for you so that you might become cleansed with natron-water, that have been filled to the brim for you from the natron canal, that Horus of Nekhen gave you when he gave you his jackal akhs as Horus in his house, as the foremost one at the fore of the controlling powers.

How permanent is that which has been done for you! Anubis, foremost of the god's booth, has commanded that you descend as a star, as the morning god. You wander southern Horus's mounds, you wander northern Horus's mounds, and those of estimation lay down their arms for the stairway to your seat.

He has come to you, his father; he has come to you, Geb. Do for him that which you did for his brother Osiris on the day of catching you

complete from the water,[103] of allotting bones and fastening sandals. Make his fingernails and toenails faultless [for] him, so that the Nile-Valley shrine and the Delta shrine might come to him bowing […].

537 (See p. 120, and variants)

ADDRESS TO THE GUARDIAN OF THE CORRIDOR DOOR

538 RECITATION. Back, groaning steer! Your head is in Horus's arm, your tail is in Isis's arm, and Atum's fingers are on your horns.

SPELLS FOR OPENING THE DOOR OF THE SKY (VESTIBULE, SOUTH WALL)

EMERGING INTO THE VESTIBULE

539 RECITATION. My head is that of a vulture, so I emerge and ascend to the sky.

The sides of my head are those of She of a Thousand Bas of a God, so [I] emerge and [ascend] to the sky.

My ears are those of the Watery One and Nu, so I emerge and ascend to the sky.

My face is that of Paths-Parter, so I emerge and ascend to the sky.

My eyes are the great goddess at the fore of the bas of Heliopolis, so I emerge and ascend to the sky.

My nose is that of Thoth, so I emerge and ascend to the sky.

My mouth is that of the great To-and-Fro canal, so I emerge and ascend, and ascend to the sky.

My tongue is that of the guide for the Maat-boat, so I emerge and ascend to the sky.

My teeth are bas, so I emerge and ascend to the sky.

[My] lips [are Shu] and Tefnut, so I emerge and ascend to the sky.

My chin is that of Kherti, foremost of Letopolis, so I emerge and ascend to the sky.

My vertebra is that of a wild bull, so I emerge and ascend to the sky.

My shoulders and upper arms[104] are those of Seth, so I emerge and ascend to [the sky].

My [right arm and hand][105] is that of the western [ba, so] I emerge [and ascend to the sky.

My left arm and hand] is that of the eastern ba, so I emerge and ascend to the sky.

My chest is that of Bastet, so I emerge and ascend to the sky.

My belly is that of Nut, so I emerge and ascend to [the sky.

My back is that of Geb, so I emerge and ascend to the sky].

My [spine] is that of the Dual Ennead, so I emerge and ascend to the sky.

My rear is that of Heqet, so I emerge and ascend to the sky.

My buttocks are those of the Nightboat and Dayboat, so I emerge and ascend to the sky.

Mt penis is that of the Apis, so I emerge and ascend to the sky.

My thighs are those of Neith and Selket, so I emerge and ascend to the sky.

My lower legs[106] are those of the two bas at the fore of the Field of the Limit, so I emerge and ascend to the sky.

My feet are those of the two Maat-boats, so I emerge and ascend to the sky.

My toes are those of the bas of Heliopolis, so I emerge and ascend to the sky.

I am one who belongs to a god, a god's son, so I emerge and ascend to the sky.

I am the Sun's son, whom he desired, so I emerge and ascend to the sky.

I am begotten to the Sun, so I emerge and ascend to the sky.

I am conceived to the Sun, so I emerge and ascend to the sky.

I am born to the Sun, so I emerge and ascend to the sky.

This magic in my belly belongs to me,[107] so I emerge and ascend to the sky.

I am the great controller in the great court in Heliopolis, so I emerge and ascend to the sky.

There is disturbance, so I emerge and ascend to the sky.[108]

Horus is a boy-child, so I emerge and ascend to the sky.

Nut cannot copulate nor can she give her arms, so I emerge and ascend to the sky.

Geb cannot leap his barrier, so I emerge and ascend to the sky.

Any god who will not lay down a stairway for me as I emerge and ascend to the sky, he has no wafer, he has no fan, he will not wash himself from a cup, he will not smell a foreleg, he will not serve himself a haunch, nor will the earth be hacked up for him, nor will a deposited offering be laid down for him, as I emerge and ascend to the sky.

I am not the one who says this against you gods: magic is the one that says this against you gods. I am the one who belongs to the mound that has magic, so I emerge and ascend to the sky.

Any god who will lay down a stairway for me as I emerge and ascend to the sky, and any god who will provide my seat in the great boat as I emerge and ascend to the sky, the earth will be hacked up for him, a deposited offering will be laid down for him, a bowl will be made for him, [he] will smell a foreleg and serve himself a haunch, as I emerge and ascend to the sky. Any god who will receive my arm to the sky when I have gone to Horus's compound in the Cool Waters, his ka will be justified before Geb.

INTRODUCING THE SPIRIT TO THE GODS[109]

540 RECITATION. I have come to my father. I have come to you, Osiris, having gotten you that ka of yours that was away. You caught one of his mother Nut, spread out in her horns, Provision has raised you.

Your mouth is parted by Experienced, foremost of the supply-house.

Your mouth is parted by the great one of the morning[110] in the Compound of Gold.

Your mouth is parted by the two reconciled gods,[111] foremost of the Compound of Natron.

Your mouth is parted by Horus with his little finger, with which he parted the mouth of his father, with which he parted the mouth of Osiris.

I am your son: I am Horus. I am a son who loves his father, in my identity of the Loving Son. Your cleaning, your wiping, the giving of your clothing, your thousand of linen, and your thousand of clothing that I have gotten for you—I establish you with respect to them.

541 RECITATION. You progeny of Horus—Hapi, Duamutef, Imseti, Qebehsenuef—escort your father, Osiris Meryre, before the time that he is made to revive with the gods. Strike Seth, save this Osiris Pepi from him before dawn.

Horus gains control and tends his father, this Osiris Meryre, himself. Whoever acts for my father, you should praise him.

542 RECITATION. It is Horus. He has come that he might take account of his father, Osiris Pepi.

"You who are dangerous for him when the king journeys over Anubis's places!"—anyone who hears this will not live.

Thoth, have no mercy on all who hate my father.

Thoth, go and see him who would get my father when he journeys, the one who is dangerous for him.

543 RECITATION. Go as Osiris, O Meryre.
Osiris Pepi, I have gotten for you the one who killed you, (says Thoth): don't let him escape from you.
Osiris Meryre, I have gotten for you the one who killed you, with a knife used against him.
Osiris Pepi, I have gotten for you the one who killed you, cut up in three pieces.

544 RECITATION. Horus's children, go to this Osiris Pepi.
Horus's children, go and place yourselves under this Osiris Meryre: let there be none of you who will be away. Carry him!

545 RECITATION. Osiris Pepi, I have gotten for you the one who killed you, cut up, with a knife used against him.
Horus's progeny—Hapi, Duamutef, Imseti, Qebehsenuef—carry your father, this Osiris Pepi; lead him.
Osiris Meryre, your revival has been made and your mouth has been parted: so, stand up!

546 RECITATION. I am Nut. Elevate this Osiris Meryre to me! Give him to me, that I may collect him.

547 RECITATION. Ho, father Osiris Pepi! (says Nut). Elevate yourself to me! Osiris Meryre, bring yourself toward me!

OPENING THE SKY'S DOOR

548 RECITATION. The mouth of the earth is opened to me, Geb has spoken to me: "You are great like the Sun, his own like the Sun. So, proceed in peace to the Dual Ennead!"
The eastern door of the sky, the one of Fixed of Kas, is opened to me and Nut gives her arms toward me. She of long horn and dangling breast suckles me and does not wean me. When she has taken me to the sky she does not drop me to the earth, but makes my abode in the fore of the Dual Shrines.
I descend into the boat like the Sun, on the Winding Canal's shores. I row in the lightning-boat and set course in it to the field of the two underskies,[112] to the fore of that land of the Field of Reeds. My arm is ever received by the Sun, my head is lifted by Atum. My prow-line's arm is ever received by Isis; my stern-line, left by Nephthys. When Qebehut has put me on her temple, she drops me among those who are at the fore of the lake as herdsmen of calves.

SPELLS AGAINST THE GUARDIANS OF THE SKY'S DOOR

549 RECITATION. Back, baboon with red ear and scarlet anus![113] You have ferried to your mouth the haunch belonging to your goddess of the sedan chair (rather than one belonging to you).

550 RECITATION. Back, great black one! Crawl into Battlefield, into the place in which they[114] crawled!

551 RECITATION. You *wnḏr* of the she-jackal, caperer of her border! Back, lion's forepart! Go back, you two hindparts of a lion, and let the god's passing pass!

552 RECITATION. All life to this Meryre forever!

SPELLS FOR ENTERING AND LEAVING THE TOMB (VESTIBULE, WEST AND EAST WALLS)

INVOKING THE GODS

562 RECITATION. The earth becomes high under Nut through your arms, Tefnut. Take my hands!

Sun, please take my arm and put me in [my place] among the nobles, at the fore of the Dual Ennead, and I will judge the gods as the replacement of Horus as he tends Horus's father Osiris.

Your body is I, god; and look, your body is I, gods. I have come in peace unto you, Horus. Horus's eye endures for me with you, (gods), and it is not given to Seth's wrath.

563 RECITATION. The sky's door is opened, the Cool Waters' door is pulled open, to Horus of the gods, that he might emerge and become clean in the Field of Reeds: the sky's door is opened to me, the Cool Waters' door is pulled open to me, that I may emerge and become clean in the Field of Reeds.

The sky's door is opened, the Cool Waters' door is pulled open, to Horus of Shezmet, that he might emerge and become clean in the Field of Reeds: the sky's door is opened to me, the Cool Waters' door is pulled open to me, that I may emerge and become clean in the Field of Reeds.

The sky's door is opened, the Cool Waters' door is pulled open, to eastern Horus, that he might emerge and become clean in the Field of Reeds: the sky's door is opened to me, the Cool Waters' door is pulled open to me, that I may emerge and become clean in the Field of Reeds.

The sky's door is opened, the Cool Waters' door is pulled open, to Horus of the Akhet, that he might emerge and become clean in the Field of Reeds: the sky's door is opened to me, the Cool Waters' door is pulled open to me, that I may emerge and become clean in the Field of Reeds.

Whenever Horus of the gods emerges emergent and becomes clean in the Field of Reeds, I emerge emerging and become clean in the Field of Reeds.

Whenever Horus of Shezmet emerges emergent and becomes clean in the Field of Reeds, I emerge emerging and become clean in the Field of Reeds.

Whenever eastern Horus emerges emergent and becomes clean in the Field of Reeds, I emerge emerging and become clean in the Field of Reeds.

Whenever Horus of the Akhet emerges emergent and becomes clean in the Field of Reeds, I emerge emerging and become clean in the Field of Reeds.

I have received for myself the doubly golden kilt, so I emerge to the sky and become settled like the earth.

Your belly, Nut, swells with the god's seed that is in you: in fact, I am the god's seed that is in you, Nut. Receive me to you like your receiving the god's son.

Hepatj, Hepatj! Ululater, Ululater! Ferry me with you, that I may settle among you.

Granary, the gods' mother, give your arm to me! Accept my arm for life: take me to the sky like when you took Osiris to the sky.

Hepatj, Hepatj! Ululater, Ululater! Ferry me with you, that I may settle among you.

564 RECITATION. Someone becomes clean in the Lake of Reeds.

The Sun becomes clean in the Lake of Reeds: I myself become clean in the Lake of Reeds.

Shu becomes clean in the Lake of Reeds: I myself become clean in the Lake of Reeds.

Shu, Shu, lift me to the sky! Nut, give your arms toward me!

Ha, I fly up; ha, I fly up. Ululate, ululate, ululate! Ha, I fly up; ha, I fly up.

269 (See Unis, p. 53, and variants)

565 RECITATION. I am (clean)[115] and thereby transported to the sky. I am more permanent than people and appear to the gods.

I have appeared with the Sun in his appearance, the third of them who are with me: one behind me, one before me; one placing water, one placing sand. I have leaned on your arms, Shu, like the Sun leans on your arm.

I have found them seated to meet me, the two akhs who are this land's mistresses. Nut became excited at meeting me, and the tassels of her slip that is under her dress received me,[116] and they have delivered themselves of me in birth, and what is bad has released me. Selket has given her arms toward me and transported her breast to my mouth. Great Beard has shaved my head and Sothis has washed my arms—at my birth on this day, gods.

I do not know my first mother that I (once) knew: Nut is the one who has given birth to me with Osiris.

566 RECITATION. Let me proceed with you, Horus. Ferry me, Thoth, on your wingtip as Sokar at the fore of the Maat-boat.

Horus is not lying behind the canal, Thoth is not marooned. Nor am I marooned: I am the one who has Horus's eye.

567 RECITATION. The Sun becomes clean in the Field of Reeds, Horus becomes clean in the Field of Reeds, I become clean in the Field of Reeds.

Shu is lifting me: Nut, give me your arm!

Ululate, ululate! I fly, I fly.

568 RECITATION. Someone goes unto his ka: Eyes-Forward goes unto his ka, I go unto my ka—to the sky.

A ladder is laid down for me and I mount on it in its identity of that which mounts to the sky.

A ferryboat is ferried to me by the Imperishable Stars with staves. The sky's bull has bent down his horn and I pass on it to the Duat's lakes.

Descend (into the ferryboat, says the bull), and you will not fall to earth.

I seize the two sycamores that are between (here and) the other side of the sky. They ferry me and put me in yonder eastern side of the sky.

569 RECITATION. I know your name: I am not ignorant of your name. "Limitless" is your name; "He of the Crown" is the name of your father. Your mother is Peaceful, who gives birth to you morning by morning.

As Limitless's birth should be not barred in the Akhet, you should bar me not when I come to the place where you are.

As Selket's birth should be not barred, you should bar me not when I come to the place where you are.

As the two shores should be not barred to Horus, you should bar me not when I come to the place where you are.

As Orion's birth should be not barred, you should bar me not when I come to the place where you are.

As Sothis's birth should be not barred, you should bar me not when I come to the place where you are.

As the two rutting gods—the Sun's sons, whom he has desired—should be not barred from him, you should bar me not when I come to the place where you are.

As Paths-Parter's birth should be not barred in the Pothouse, you should bar me not when I come to the place where you are.

As people should be not barred from the king, the god's son, you should bar me not when I come to the place where you are.

As your crew of Imperishable Stars should be not barred from rowing you, you should bar them not from letting me descend into that boat of yours.

As people should be not barred from the dead, you should bar me not from descending into that boat of yours.

As people should be not barred from eating bread, you should bar me not from descending into that boat of yours.

I am Destroys-Them, the messenger of the Sun, and I cannot be barred from the sky. The swallow-wort bush, doorkeeper of the sky, has given her arms toward me; Face-Behind-Him, ferryman of the Winding Canal, has landed for me. I am not barred; roadblocks are not made against me.

I am one of you, gods. I have come to you, Limitless Sun, that I might row you and escort you. I love you in my belly, I love you in my heart.

INVOKING THE SUN AT DAWN

570 RECITATION. The sky's face is washed, the arc of the sky grows clear. The god is given birth by the sky on the arms of Shu and Tefnut, on the arms of him who rises and becomes large.

You of whom the gods speak, hear it, this speech I say to you! Become informed for me about me: I am a great one, the Great One's son. I am now with you: take me with you.

Beetle, hear it, this speech I say to you! Become informed for me about me: I am a great one, the Great One's son. I am now with you: take me with you.

Nu, hear it, this speech I say to you! Become informed for me about me: I am a great one, the Great One's son. I am now with you: take me with you.

Atum, hear it, this speech I say to you! Become informed for me about me: I am a great one, the Great One's son. I am now with you: take me with you.

Esteemed one, Geb's son; controlling one, Osiris's son! Hear it, this speech I say to you. Become informed for me about me: I am a great one, the Great One's son. I am now with you: take me with you.

Be ascended to me in your identity of the Sun and dispel the sky's blanket (of darkness) until Horus of the Akhet shows himself and hears his impressiveness and his blessings in the mouth of the Dual Ennead: "How beautiful are you of whom his mother speaks, heir of whom Osiris speaks!"

I have not swallowed Horus's eye so that people say I should die because of it. I have not swallowed a limb of Osiris so that the gods say I should die because of it. I live (instead) on the payments of my father Atum.

May you defend me, Nekhbet. When you have defended me, Nekhbet in the midst of the Official's Compound in Heliopolis, and have commended me to him who is in my service, I shall be served. When he who is in my service has commended me to him who is in his "centipede,"[117] I shall be served.

I have escaped my death-carrying day like Seth's escaping his death-carrying day.

I have escaped my death-carrying midmonth days like Seth's escaping his death-carrying midmonth days.

I have escaped my death-carrying first-of-the-month days like Seth's escaping his death-carrying first-of-the-month days.

I have escaped my death-carrying year like Seth's escaping his death-carrying year.

Don't plow into the ground, my arms that bear Nut as (does) Shu, my metal bones, my imperishable limbs! I am a star that strews the sky. You should ascend to me, god, that I may be tended. The sky is not empty of me, nor is the earth empty of me, forever.

I truly live at your shepherd's crook, you imperishable gods of the undersky who course the land of Libya and sweep away with their

electrum staves. I sweep away with you with a staff of authority and an electrum staff.

I am your fourth, you imperishable gods of the undersky who course the land of Libya and sweep away with your electrum staves. I sweep away with you with a staff of authority and an electrum staff.

I am your fifth, you imperishable gods of the undersky who course the land of Libya and sweep away with your electrum staves. I sweep away with you with a staff of authority and an electrum staff, by command of Horus, member of the elite and king of the gods.

I am the one who grasps the White Crown, on whom the curl of the Raw Crown is. I am the uraeus that came from Seth, that acquires and fetches: let me proceed; make me live. I am that one of the bloodiness that came from this one and that.[118] I am the eye of Horus: it is not chewed up or spat out; I am not chewed up or spat out.

Hear it, Sun, this speech I say to you. Your self is I, Sun: make your self live in me, Sun. The baboons are killed by the blackbird, the blackbird is killed by the baboons.

You netted one yonder, you male here,[119] the runner runs from you two who belong to that first body of the herd of justification, which was born before wrath came into being, which was born before noise came into being, which was born before cursing came into being, which was born before disturbance came into being, before Horus's eye was gouged out and Seth's testicles were tied off.

I am the red linen that came from Isis and the redness that came from Nephthys. My leather cord is at my tailbone, and there is nothing the gods can do to me. I am the Sun's replacement, and I do not die.

Hear, Geb, member of the gods' elite! Atum, equip me with my form! Hear, Thoth, in whom is the gods' contentment! Open, Horus! Defend, Seth!

I rise in the eastern side of the sky like the Sun who rises in the eastern side of the sky.

571 RECITATION. My mother became pregnant with me who am in the undersky, and I was given birth by my father Atum, before the sky came into being, before the earth came into being, before people came into being, before the gods came into being, before death came into being.

I escape my death-carrying day like Seth's escaping his death-carrying day, for I am off to your herd, you gods of the undersky, who cannot be denounced to their opponents, and I cannot be denounced to my

opponents; who do not die because of a king, and I do not die because of a king; who do not die because of anyone dead, and I do not die because of anyone dead.

I am an Imperishable Star, son of the great sky that is in the midst of Selket's compound. The Sun has taken me to the sky and I live as he who has entered the sky's west lives when he emerges in the sky's east. He who is in my service has commended me to him who is in his "centipede,"[117] and they serve me.

I am a star. The Sun's aegis is over me, and the Sun's aegis cannot be severed from over me. Horus has put me [on] his shoulders that he might allot me to Shu, the one with sweeping arms under Nut.

Sun, give your arm to me! Great god, give your forked staff to me, that I may live forever!

572 RECITATION. "How beautiful indeed is the sight, how satisfying indeed to see," says Isis, "how this god goes up to the sky, with his ba on him, his ferocity at his sides, his magic at his feet!"

I am acted for by Atum[120] like he was acted for. The gods who belong to the sky are fetched for me and the gods who belong to the earth assembled for me, that they might put their arms under me, having made a ladder for me so that I mount on it to the sky. The sky's door is opened to me, the starry sky's door is pulled open to me. Atum has joined together the cultivations for me and given me the towns of Geb, who argued for it, the mounds—Horus's mounds and Seth's mounds—and the Field of Reeds.

I am Rahes, foremost of the Nile-Valley land. I am Dedwen, foremost of Bowland. I am Sopdu under his mangroves.

Have (any of) you acted against me, having said I should die? I do not die: I truly live forever. I have become the most permanent of wild bulls against them, and I shall exist at their fore, alive and enduring forever.

573 RECITATION. May you awake in peace, Natron-cleaned god—in peace!
May you awake in peace, eastern Horus—in peace!
May you awake in peace, eastern Ba—in peace!
May you awake in peace, Horus of the Akhet—in peace!

When you go to sleep in the Nightboat, you awake in the Dayboat, for you are the one who looks (down) upon the head of the gods: there is no god who looks (down) upon your head.

My father, Sun, take me with you unto your mother Nut. Let the sky's door be opened to me, let the Cool Waters' door be pulled open to

me, for I am off to you so that you might make me live, for you have commanded that I sit at your side, at the shoulder of the morning god in the Akhet.

My father, Sun, command that Clearing (goddess) at your side to have a place cleared for me at the causeway under the Cool Waters. Command He Who Has Life, Sothis's son, to speak on my behalf and establish for me a throne at the sky. Commend me to He Whose Nobility is Great, whom Ptah has desired, Ptah's son, that he may speak on my behalf and make firm my jar-stand's nourishment that belongs to the earth.

For I am one of those four gods—Imseti, Hapi, Duamutef, and Qebehsenuef—who live on Maat and lean on their electrum staves, the watchmen of the Nile-Valley land.

I fly! I fly away from you, people, as (do) birds. I take my arms from you as a falcon, having acquired my body from you as a kite.

Take me away from impediment on earth! Release me from adversity![121]

359 (See Teti, p. 80, and variants)

307 (See Unis, p. 62, and variants)

574 RECITATION. Greetings, sycamore that incorporates the god—you under whom the undersky gods stand, whose outside cooks, whose inside burns, who emits painfulness as you collect those in Nu and assemble those in the (sky's) arcs! (Put) your front on your shoulder for Osiris![122]

Release the djed-pillar, great (sycamore) as foremost of contentment, whom the lord of the east appointed. (It is) your stance, Osiris; your shade over your head, Osiris. Your rage has been barred, Seth.

Lass of contentment that (Osiris), this akh in Gazelle-land, made—your shadow, Osiris—let the fright of you be against those of the sky and the fear of you against those of the earth, and thrust your ferocity against the mind of the hereditary kings in Pe!

I have come unto you, Horus, Geb's heir of whom Atum says "All is yours," of whom the Dual Ennead say "All is yours," that you might say that I will exist among them, the gods in the sky, for you have assembled those in the (sky's) arcs and banded together those who are the Imperishable Stars. Turn me around, turn me around—ah! ah!—day from day, night from night.[123] Day after day will [I] exist, forever. Night after night will I exist, forever.

575 RECITATION. "Here he is come! Here he is come!" says that trampler. "Here is the Sun's son come: the one the Sun has desired has come." "Let him come, let him come!" says Horus.

"Here he is come! Here he is come!" says that trampler. "Here is the Sun's son come: the one the Sun has desired has come." "Let him come, let him come!" says Seth.

"Here he is come! Here he is come!" says that trampler. "Here is the Sun's son come: the one the Sun has desired has come." "Let him come, let him come!" says Geb.

"Here he is come! Here he is come!" says that trampler. "Here is the Sun's son come: the one the Sun has desired has come." "Let him come, let him come!" say the bas of Heliopolis and the bas of Pe.

Oh, Sun! Shall people say they stand beside me at the earth while you have appeared in the sky's east? Give your arm toward me! Take me with you to the eastern side of the sky!

Oh, Sun! Shall people say they stand beside me at the earth while you have appeared in the sky's southern side? Give your arm toward me! Take me with you to the southern side of the sky!

Oh, Sun! Shall people say they stand beside me at the earth while you have appeared in the sky's midst? Give your arm toward me! Take me with you to the sky's midst!

Fetch the one who is (one) of your fetchers, the runners of your own!

BECOMING OSIRIS AT DUSK

576 RECITATION. Osiris was put on his side by his brother Seth, but he in Nedit moved, for his head was raised by the Sun, his abomination is sleep, and he hates slackness. I do not decay, I do not rot, and I am not encircled by your wrath, gods.

May you awake in peace. May Osiris awake in peace; may he in Nedit awake in peace—he whose head is raised by the Sun and whose scent [is] that of the Firstborn's [Thing]! For my head too is raised by the Sun and my scent is that of the Firstborn's Thing. I do not decay, I do not rot, and I am not encircled by your wrath, gods.

I am your seed, Osiris, which is sharp in your identity, (O seed), of Horus in the Great Green, Horus at the fore of the akhs. I do not decay, I do not rot, and I am not encircled by your wrath, gods.

I [have emerged] from my house, banded (with breastbands) as Horus, arrayed as Thoth. My mother is your Heliopolitan, god; my father is a Heliopolitan; I myself am your Heliopolitan, god. I am conceived to the Sun and born to the Sun. I am your seed, Sun, which is sharp

in your identity, (O seed), of Horus at the fore of the akhs, the star that crosses the Great Green. I do not decay, I do not rot, and I am not encircled by your wrath, gods.

I am one of those four gods to whom Geb gave birth, who course the Nile Valley, who course the Delta land, who stand at their electrum staves, who are anointed with first-class oil and dressed in sovereign's linen, who live on figs and drink wine. I am anointed with that with which you (four) are anointed, I dress in that in which you dress, I live on that on which you live, and I drink of [that] of which you drink. I am sound with you and live on that on which you live. You give my things from those that your father Geb gave you, with which you cannot hunger, with which you cannot decay. You take my arm for life (and put it) atop those (things) of pleasant scent. My bones are joined together, my limbs are assembled, and I sit in the midst of my place. I do not decay, I do not rot, and I am not encircled by your wrath, gods!

I have come unto you, my mother. I have come unto Nut. May you elevate the sky for me and hang down the stars for me. My scent is that of your son's scent, who came from you: my scent is that of Osiris, your son who came from you.

Nu, my arm has ascended to the sky as I lean on the earth that I have given you. So, I go forth and ascend to the sky and escort the Sun, (as) Horus at the fore of the akhs and atop those of pleasant scent.

May you awake in peace: may the Sun awake in peace. May you awake in peace: may Placer awake in peace and place the writing (of my name) in my document atop (the names of) those of pleasant scent.

577 RECITATION. Osiris appears, the controlling power becomes clean, the lord of Maat goes on high at the first (lunar month) of the year, (which is) the year's lord.

Content is Atum, the gods' father; content are Shu and Tefnut; content are Geb and Nut; content are Osiris and [Isis]; content are Seth and Neith; content are all the gods in the sky; content are all the gods in the earth and in the water; content are all the southern and northern gods; content are all the western and eastern gods; content are all the gods of the cultivation; content are all the gods of the towns—at this great and important speech[124] that has come from the mouth of Thoth, for Osiris, the sealbearer of life, the gods' sealer.

Anubis, who allots minds, allots me from the gods who belong to the earth to the gods in the sky. The lord of wine is in flood, his year has

taken account of him, and his times have remembered him: I am taken account of by my year with him and my times have remembered me with him.

"Welcome, my one of Nu," says Atum. "Welcome to us," say the gods about you, Osiris. "Welcome, our senior brother, first one of his father, firstborn of his mother," say the gods.

As the sky conceived him and the morning star gave him birth, I am conceived with him by the sky and I am given birth with him by the morning star.

As you shoulder the sky, (Osiris), on your western side bearing life and you live because the gods arrange that you live, I shoulder the sky on my western side bearing life and I live. I live because the gods arrange that I live.

As you lean on the earth on your eastern side bearing authority as you live and you live because the gods arrange that you live, I lean on the sky on my eastern side bearing life and I live. I live because the gods arrange that I live.

I have gone up into the eastern side of the sky and go down as a green bird. So, the lord of the Duat Lakes has descended to me, and I have become clean in the Nile goose's lakes.

ADDRESS TO THE SPIRIT AS OSIRIS AT DUSK

578 RECITATION. Osiris Pepi, you should not go away in those eastern lands, but you should go away into those western lands, in the path of the Sun's followers.[125]

Your envoys go, your runners run, those before you hurry, and they announce you to the Sun as one with sweeping eastern shoulder. You do not know them, but you become functional through them, having put them within your arms as herdsman of your calves.

Since you are the one who prevents them from turning around from within your arms, you go forth toward them, ba as one fully born, sharp as one fully born, in your identity of Sopdu, your flail in your (one) arm, your scepter behind your (other) arm, and those of the nighttime fall on their face to you, the Imperishable Stars kneel to you.

Since you are the one who prevents them from slipping from within your arms, you take hold of them, in your identity of the north wind; they take account of you, in your identity of Anubis; and the gods do not go down against you, in your identity of the Milk-Goddess.

So, you come to stand in the fore of the gods as the senior son, as the heir, as the one on Geb's throne.

579 RECITATION. This emergence of yours from your house, Osiris Meryre, is Horus's emergence in search of you, Osiris Pepi. Your envoys go, your runners run, your announcers bustle, and they say to the Sun that you have come, Pepi, as Geb's son, the one on Amun's throne.

You cross the Winding Canal, cross over the Kenzet Canal, make landfall in the eastern side of the sky, and sit in the Akhet's Dual Shrines.

You give your arm toward them: you give your arm toward the gods and they give you praise and come to you bowing, like their giving the Sun praise and their coming to him bowing.

580 RECITATION. Father-striker! Killer of one greater than you! You have struck my father, you have killed one greater than you.

Father Osiris Pepi, I have struck for you as an ox the one who struck you, I have killed for you as a wild bull the one who killed you, I have broken down for you as a steer the one who broke you down. The one on whose back you were is a bull on his back, the one who stretched you is a bull on the rack, the one who milked you is a milked bull, the one who deafened you is a herd-bull.[126]

I have cut off his head, I have cut off his tail, I have cut off his arms, I have cut off his legs. His upper foreleg is for the Beetle; his lower foreleg is for Atum, the gods' father; his two (fore) flanks are for Shu and Tefnut; his two rear flanks are for Geb and Nut; his two (rear) thighs are for Isis and Nephthys; his two (rear) hocks are for Eyes-Forward and Kherti; his back is for Neith and Selket; his breast is for great Sekhmet; what is in his scrotum is for the four gods that Horus gave birth to and desired, Hapi, Imseti, Duamutef, and Qebehsenuef; his head, his tail, his arms, and his legs are for the two of Anubis-town, Osiris and Thighs-Forward; and what the gods leave of him is for the bas of Nekhen and the bas of Pe.

The eaten one is eaten, the red ox, for the lake journey that Horus has made for his father, this Osiris Pepi.

581 RECITATION. This your cavern, Osiris's broadhall, Pepi, is what gets the wind. It brings the northwind and bears you as Osiris, Pepi.

Shezmu comes to you with wine-water and Thighs-Forward with the cups of those at the fore of the Dual Shrines. (You become clean with wine-water and your cleansing is with the cups of those at the fore of the Dual Shrines).[127]

You stand up and sit down as Anubis at the fore of the Sacred Land, and the horizon stands up for you, Shu precedes you, those who see the inundation when it surges shake, the marshes smile, the shores

flood, the god's contentment descends, the face of people brightens, and the gods' mind becomes excited.

"May you save this Pepi from the phrase of those who delay life, the turtles of the gods" is in the mouth of those who have gone away at that final day of running.

"Seth has been prepared for slaughter; how correct is Osiris!" is in the gods' mouth at that final day of going atop the mountain.

Those on earth have abundance, for he who ran off in his ba has returned to his cavern. You go after your akh to cloak the winds[128] as the arm of Kherti, foremost of Nezat.

JOINING THE SUN

582 RECITATION. I have come unto you, Horus, that you may do it for me, this important and perfect speech that you gave to Osiris, through which I become important, through which I become great.

My control is within me; my ba is about me; my acuity, which Horus gave to Osiris, is atop me. I remain in the sky like a mountain, like a post. So, I scud to the sky as a heron and pass by the sky's braid-wearers, the plumage on my arms as points. Orion gives me his arm, Sothis receives my hand.

The earth is hacked up for me and a presented offering laid down for me, and the two cultivations[129] yell for me. So, I go forward to the fore of the Dual Ennead and sit on my metal chair, my metal baton in my arm. I lift my arm to the children of their fathers and they stand up for me; I lower my arm to them and they sit down. My face is that of a jackal, my middle is that of Qebehut: I give judgment as Sobek in Shedit and as Anubis in Takhbet. I call for a thousand, and humanity come to me bowing.

As for their saying about me "Who has done this for you?," it is my mother, the great wild cow with long plumage, dazzling headcloth, and dangling breasts. She has lifted me to the sky—and does not lower me to the earth—among the akh gods. [I] see [how they become akh] and I become akh in the same way. I [am …] by my father Osiris, and humanity have defended me.

583 RECITATION. Sun, turn around: see me! Commend me [to yourself]: I am your little red one. I […], Sun, the uraeus on the Sun's brow.

You are an ascender, you are one of ascent. You are drops (of fire), you are droplets, you are […] go up [… Before you is] Horus's arm, behind you is Thoth's arm, supporting you. The two great gods make your place in […] I just ascend; I ascend with your legs […].

ENTERING THE TOMB AT NIGHT

553 RECITATION. Raise yourself, Geb, awaken for yourself this akh of yours.[130] Let your jar remain, let your jar may remain.

"Those against Shu and Tefnut shall be swept from the destroyed compound, Pepi," (says Geb), "for you are the akh Nephthys suckles with her left breast. Osiris has given you the akhs and you have taken Horus's eye. Those four walkways of yours in front of Horus's mastaba, be gone, be gone on them to the god before the Sun goes down. He takes to himself your arm—Sokar, foremost of Spread-Lake having cleaned you—to your throne in the Cool Waters.

"Raise yourself, my akh, Pepi! Sit down and dine, and your ka sits down and eats bread and beer with you without stopping for the course of eternity. This is (the manner of) your going as Osiris's replacement: your feet laying down for you and your[131] arms getting for you your catch, for your white teeth and your nails of He of Atfet. You cross, great bull, to the green fields, to the Sun's clean places.

"Raise yourself, my akh, Pepi! You have your water, your have your inundation, you have your outflow that comes from Osiris's decay.

"The sky's door is opened to you, the Cool Waters' door is pulled open to you: the mastaba's door is opened to you, and Nut's door[132] is drawn back for you. 'To me! To me!' says Isis; 'proceed in peace!' says Nephthys, when they have seen your father Osiris on the day of the reed-festival. High are the shrines of your ba's settlement.

"Raise yourself, clear away your dust, remove the shroud on your face. Loosen your ties: they are not ties; they are the tresses of Nephthys.

"You wander the southern mounds, you wander the northern mounds, seated on your metal chair. Anubis at the fore of the god's booth commands your akh (to be) about you and your control within you, as you remain at the fore of the controlling powers.

"You become clean with those four water-jars of yours, the jug and the washing-jar that came forth for you from the god's booth that you might be washed with natron.

"The sky weeps for you and the earth shakes for you, the Moorer screams for you and the great Mooring Post cries out for you, feet stomp for you and arms wave for you, as you go forth to the sky as a star, as the morning god."

I have come unto you, my father; I have come unto you, Geb. I have landed on your causeway, gods. Let me sit on the great seat, on my father Eyes-Forward's thighs. My mouth has been cleansed with natron and natron-salt, my fingernails and toenails have been

cleansed. There has been done for me what was done for my father Osiris on the day of tying bones together, of making functional the feet, of the legs' crossing (the sky).

"Those of the compound descend to you bent over," (says Geb); "the Nile-Valley shrine descends to you and the Delta shrine comes to you, (both) bowing, while you are stable forever at the fore of the controlling powers."

554 RECITATION. I am the wild cow's son. The great cow conceives me and gives me birth, and each of them puts me inside her wing.

She crosses the lake with me[133] and crosses over the Announcement Canal with me. My fringed cloak from the compound's fore is at my rear. My papyrus baton is in my hand, and I strike and direct in accordance with my state (as one) of the possessors of honor.

I belong to those who surround the Sun, who are around the morning god. I cannot become bad, nor can my name on earth become bad.

555 RECITATION. I have come from Pe banded (with breastbands) as Horus, arrayed as one of the Dual Ennead. I appear as king and go on high as Paths-Parter, for I have received the White Crown and the Raw Crown, my mace is in my arm, my *3ms*-staff is in my hand.

My mother, Isis! My nurse, Nephthys! You who suckled me, She Who Remembers Horus! Neith, behind me! Selket, before me! Tie the lashings, land my ferryboats, for a son of Atum who is hungry and thirsty, thirsty and hungry, on this southern side of the Winding Canal. Thoth in the limit of your bush's shade, put me on your wingtip in yonder northern side of the Winding Canal.

I am sound, my flesh is sound; I am sound, my clothing is sound. I have gone up to the sky as Montu, I have gone down as the ba of my net.

AWAKING AT DAWN

556 RECITATION. Going goes, what is good comes about. So, my father is guided to what is good, his arm is taken to the gods' places by those of the great ones, and father Osiris Pepi goes on high as Paths-Parter at the fore of the Dual Shrines.

Raise yourself, father Osiris Pepi, as Anubis of the shrine raises himself. Your feet are those of the Jackal: so, you stand up. Your arms are those of the Jackal: so, you stand up at the great post, mistress of the blessed, she in the midst of Hermopolis, toward which Geb and Nut have hied. You call for the one who rows over him,[134] and he gets for you the sole Dual Crown and in it you cross the canals and the hillocks.

Father Osiris Pepi's cross-over canal is unplugged, the Winding Canal floods. So, father Osiris Pepi calls for the helmsman and for the one who listens (to commands), and they ferry father Osiris Pepi to yonder eastern side of the sky. So, father Osiris Pepi goes to yonder side of the sky, to yonder place [where the gods] are born, and father Osiris [Pepi}is truly [born in] yonder eastern side [of the sky], in yonder place where the gods are born.

When this time comes tomorrow, and the time of the third day (from now), and father Osiris Pepi is the sole star in yonder eastern side of the sky, he governs as a god and hear cases like Horus of the Akhet.

O, you whose [form] is mysterious, [and you …]s of the sky! Father ha not truly died. This father Osiris Pepi has become truly akh; this father Osiris Pepi has come to you, having untied his ties and loosened his […]. He has saved himself from the hobbler and will not be given to the nether regions. [Father Osiris Pepi] remains […].

557 [RECITATION. Ho, Pepi! Raise yourself] and sit down on your [metal] chair. He of your house serves you, your heir on your throne serves you, plowing with barley so that thousands are extant, plowing with emmer […], and [making] your yearly supplies with them.

You become clean with the *bȝḏw*[135] of the unplugged canal. Ho, beware of […]!

271 (See Unis, p. 53, and variants)

558–60 (See Merenre, p. 228)

561A RECITATION.[136] The sky's door is opened, the Cool Waters' door is pulled open for the one whose honor is extensive.

Hathor, wife of Horus, the king of this land, go forth and command Horus, so that Horus commands Geb and Geb commands the Sun, that this Pepi make the cultivations and make the springs.

"[…] shall not hunt him forever," says his hunt-quarry about you.

RECITATION 4 TIMES WITHOUT PAUSE. You endure now like this Pepi endures, like you endure, Sun.

Thus shall the Dayboat receive you when you come forth in the east, and thus shall it allot you to the Nightboat in the west, and thus shall the Nightboat allot you to Hededjut, and your arm will be received by those in the great place.

RECITATION 4 TIMES WITHOUT PAUSE. You endure.

561B [RECITATION …] from your house. Don't go out: sit down as Horus. […] will be prevented from standing up […] against it. You […]

the mountains and scour the desert hills, your face as […] hand […].

561C RECITATION. Horus has come […] those on earth for Pepi. Nut becomes excited when the god awakes, and gives birth to […].

Geb [has] begotten [you], Nut has given her arms toward you. Awake! Awake, [father] Osiris Pepi, […] as […] of those four […].

[…] as birds, rowing the great one to make landfall on its [western] side. So, he goes to yonder eastern side of the sky and acquires […] contentment. The mind of […] their fathers.

Your sister Isis and your sister Nephthys take your arm to the Akhet, to the Sun's clean places, and he places you as the morning god in the midst of the Field of […].

"O [Osiris Pepi]," the [Sun] has said,[137] "[you do not die], your name does not die." "Osiris Pepi," the Sun has said, "you do not perish, your name does not perish. [Osiris] Pepi […]. Osiris Pepi, you tend […]."

So, whoever shall [worship] Osiris and do this magic (spell) for him, he exists alive forever. I am the one who worships you, Osiris, I am the one who does [this] magic (spell) for you: [so, I exist] alive forever.

*760 (See p. 157)

311 (See Unis, p. 63, and variants)

*761 […] Pepi […] you become clean with her in the sky [and in] the Duat with Horus of the Duat. The Looking (Waters') cavern is opened to you, your striding the sunlight is broadened for you. One […].

*762 […] Shu's ladder, […] bears […].

Look, I have come, having gotten for you the eye of Horus that was tied together, the one in the Field of Disturbance. I have come come […] the sky […] and govern with the Beetle.

*763 RECITATION. The sky stands up, […].

[I] am Horus […] a ladder [at] the Ennead's shoulder […] me in the Field […] the fighting cow, and I put her, cooled down, in the place […] his red blood […]. Make me a path, that I may become clean by means of their kas.

*764 RECITATION. The great lake […]. [Whenever] the great [lake … you], the To-and-Fro canal of the (sky's) basin guards you. Beware of […] against you […].

The sky's door is opened to you, the Cool Waters' door is pulled open to you, in accordance with your [state] (as one) of the possessors [of honor …] of the east.

So, you go to the eastern lakes, to the place […] you […] with it at the fore of the westerners. The Fenekhu's door that bars […] is opened to you […] anything that you say, it is what will exist.

614 (See Merenre, p. 230)

GREETING THE GODS

702 (See Pepi II, p. 296)

*765 [RECITATION. Greetings, god's ladder! Stand up, Horus's ladder]; stand up, [Seth's] ladder, [and] guard me, the god with whom Bull of [His] Mother is content. Whoever will see me […] Bull of [His] Mother […].

My [father] Osiris, I have come unto you. I am your son, to whom you gave birth like your [son], foremost of the Field of the Ladder. May you have given [to] me the ladder that your [son] Horus, foremost of the Field of the Ladder, [made] for you, on which you go up to the sky, that I may go up to the sky on it and escort those who have gone to [their] kas.

[You gods who put] Horus's eye atop Thoth's wing, I […] me in yonder eastern side of the sky. Ferry that (ferryboat) to me, take me with you. I am one of you, and I escort the Sun, the god of those who have gone to their kas.

You gods [… a ladder for] me, come and erect it for me, that I may go up on it to the sky [and escort … I go up] on it, banded (with breastbands) as Horus, arrayed as Thoth, and I appear as the uraeus in […].

[Any god] or any akh who will cross me in my path, he will not become great, he will not smell a wafer. [Any god or] any [akh] who will not cross (me) in] my [path], *he* will become great, *he* will smell a wafer.

I go up on it with my flesh having been put on my limbs and my bones having been yoked to my head and my skull. My ka […] Horus, foremost of the Field [of the Ladder].

*766 [RECITATION. You] my […] above the sky, open [to] me […] make emergence for me, for I am […] difficult.

The Akhet's gates are opened to me; those that bar the powerful ones who are in the limit of the Imperishable Stars go away for me. I receive

the one who is on the Sun's staves that are in the empty basins of the Imperishable Stars, I grasp by the hand him who is over humanity […], he whom the Dual Ennead blesses […] the sunlight.

[…] good […] on the day of natron. [I] become clean and [my] ka is at the fore of the gods. The blessed one [has said] that he will raise […] the gods.

Horus appears, having been given his eye, and Geb's [son] becomes set. I row the Sun in the Nightboat […] on him. He leans on my arm […] becomes set […] the Akhet.

INVOCATION OF THE SPIRIT AS KING

701B RECITATION. Ho, Pepi! You have your crown, the crown is atop you. As you have acquired the crown with the Dual Ennead, you become akh amongst [your] brothers, […].

Ho, Pepi! […] more than the akhs.

Ho, Pepi! Stand up, sit down, and let your mind go to the fore, as Anubis at the fore of the westerners. You have come to your proper condition, for I have provided you, Pepi, with what is yours. Your [mind] is pleasant as (is that of) Horus, lord of ferocity, for you have acquired his eye […] your […].

452–53 (See p. 114, and variants)[138]

697 (See Pepi II, p. 291)

APPEARING AT DAWN

698A [RECITATION. The Akhet's shoulder is opened to Horus, that he might pass] in it. I in fact am Horus, and I pass in it.

The mountain's shoulder is opened [to Horus], that he might pass in it. I in fact am Horus, and I pass in it.

[The Akhet's shoulder is opened to] him of the Akhet, that he might pass in it. I in fact am he of the Akhet, [and I pass in it.

The mountain's shoulder is opened] to him of the Akhet, [that he might pass in it. I in fact am he of the Akhet, and I pass in it].

The Akhet's [shoulder is opened] to him of Shezmet, that he might pass in it. I in fact am he of Shezmet, (and I pass in it).[139]

The mountain's shoulder is opened to him of Shezmet, that he might pass in it. I in fact am he of Shezmet, and [I] pass [in it].

[O] gods, you living, and you dead!

[I escape your …], and I do [not] die because of […].

[I escape your …], and I do not die because of what comes from your [mouth].

I escape your staves, and I do not die because of your tethers.
I escape your cutters, and I do not die because of your slicers.
I escape your circling, and I do not die because of your encirclement.
I [escape] your guarding, and I do not die because of your shackles.
I escape your restraints, and I do not die [because of] your hobbles.
[…] subjects […] the Dual Ennead as Min, as Anubis. You lower your heads to me and bend your shoulders to me […] your […].
[Fear of] me is at [your] mind and my ferocity at your hearts like the fear of Horus apparent in the White Crown.
Fear [of me is at your mind and my ferocity at] your hearts like the fear of the Sun apparent in the Coil Crown.
Great is the fear of Horus apparent in the White Crown, great is the fear of [the Sun apparent in] the Coil Crown.
Great is the fear of the Sun apparent in the White Crown, [great is the fear of Horus apparent in] the Coil Crown.

698B RECITATION. I have come from the Duat […], the gods' inundation having cleansed me. My fringed cloak dazzles those who belong to you, knife of […
…] myself the places of Ikhsesem and introduced to myself those who pass the Djenderu-Bark […] me those in the shrines, and I pass by them.

698C I […] when he made the two rivers,[140] when Nut became far from Geb. I have emerged on the thigh of Shu […] I have emerged […] together with Centipede-Face, that you may tend [me], Thoth, wisest official of [them].
[…]hmut has given her arms towards me together with her mother Tjehsebet, and I have has emerged on […].

613 RECITATION. O, you gods who establish […] in the east […], find (a way) for [your] god so that he might go. In case I am marooned on the two lips of the Winding Canal, the Sun's two boats will be beached for him in the west, and he cannot return to the east, [the Sun cannot] shine forth from the Akhet and no [god] will see [him …] me […].
[O], Hedjhedj, ferryman of the Winding Canal [fetch me the ferryboat] which my father Osiris rows and which has now ascended, is on urgent business, and has been fetched there.
O, Hedjhedj, ferryman of the Winding Canal, fetch [me] that ferryboat, that the crossing god's sandal might stamp on the ladder to the Field of Rest.

So, Hedjhedj, ferryman of the Winding Canal, come to me [and] fetch me that ferryboat, that I may cross in it to the Field of Rest, [put] myself on the west side of the Field of Rest behind the two great gods, and hear what they say to me.

Should you delay fetching it [to me, Shu will seize you and] Tefnut [will grab] you, Tefnut will grab you and Shu will seize you, and the Sun will not shine forth from the Akhet so that every god might see him.

INVOCATION OF THE SPIRIT AS OSIRIS

694A RECITATION. "I found, I found," said Isis; "I have found," said Nephthys, when they saw Osiris on his side on the shore.

"[Ho, Osiris! Raise] yourself for me!" says Isis. "Stand up for me," says [Nephthys]. "[…] my brother, for [I have] searched for you."

"Raise yourself, akh! Speak," says Geb, "for I have struck away obstruction and the Dual Ennead listen, the gods come to you in brotherhood. You are given the crown by your father Atum, that he might have you be assigned as one of the gods, as the Great One at the fore of […] your […] under […]. Your season happens and [your] year is made. Those in Nu come to you, humanity move to you, and you shall be Horus at the fore of the akhs, as Bow-Spreader in the midst of the broadhall. [You …] with him at your season and your year is made with him at his time […], by command of Atum, the gods' father."

Father Osiris Pepi, raise yourself! Go to [your] akh, and Osiris's followers […] you.

*767 RECITATION. Awake! Awake, father Osiris—as Anubis, first of his shrine—to [your] catch […].

Your ears have been unplugged, [your] mouth has been opened, the bonds [on you] have been loosened. You are sound with those who belong to the sky, you are sound with those who belong to the earth, you are sound with your controlling powers. Your feet, you walk (with)[141] them; your arms net catches of birds.

Praise to you! Great praise [to you! …], the Firstborn's [Thing] is at you. So, raise yourself and sit on the void.

[Awake]! Awake, father Osiris [Pepi], and look at your four akhs whose identities you have made.[142] They save you from the one who did this to you; they get him for you broken down as a steer and spread out as a bull on the rack, his head having been milked[143] for Hapi, his foreleg for Duamutef, his ribs for Qebehsenuef, and that which is in him in his scrotum for Imseti.

The two elder goddesses speak, the two great goddesses scream—they are Isis and Nephthys, who sought you and found you—and your mouth is washed with their metal fingers.

So, raise yourself! Place your head on your shoulders and drink the waters of the inundation that are in the circular canal on the lips of the Winding Canal and receive a haunch from Horus's butcher's block and ribs from Thoth's butcher's block. Barley is farmed for it, emmer is reaped for it, and [your] yearly supplies [are made for it …].

611 RECITATION. Live! Be alive, father Osiris Pepi, in your identity that is with the gods. Be apparent as Parter, the Ba at the fore of the living.

Take control here at the fore of the akhs: this father Osiris Meryre is the mace of the great ones at your fore, akhs. Father Osiris [Pepi] is the great controlling power at your fore, akhs. Father [Osiris] Pepi is Thoth among you, gods.

The ram-bolted gates that bar the subjects are opened to you, and you number those of the nighttime and receive the arm of the Imperishable Stars.

Your eyes are opened, your ears unplugged, and so, you enter into the house of defense, and your father Geb defends you. The great basins are assembled for you, the canals are gathered for you—for Horus, who tends the father, and for his father, who tends himself.

Praise to you! Great praise to you! You are praised with your nose on the Firstborn Thing's scent.

612 RECITATION WITHOUT PAUSE. Behold, this going of yours, father [Osiris] Pepi, is like Horus going to his father Osiris, that he might become akh through it, that he might become ba through it, that he might become esteemed through it, that he might take control through it.

Your akh is about [you, father Osiris Pepi], as a king-given offering that shall exist for you as one that Anubis made for you.

Stand up, raise yourself, father Osiris Pepi! Assemble to you your bones, receive to yourself your limbs, clear away or yourself the earth that is on your flesh! Receive these four water-jars of yours [that have become inundated for you] from the [Winding] Canal, that you may become clean through them as Horus.

So, you ascend to the Sun's eye, to your identity that the gods have made for you: (that) of Horus of the Duat, of Horus who destroys them, of Horus who strikes them, of Horus who spews them out, [and you will strike them, destroy them], and spew [them] out [at the lake, at the Great Green].

Raise yourself, sit on that metal chair of yours, with your nails that hack up the compound, and go around your Horus Mounds, go around the Seth Mounds, as Min at the fore of the Ennead.

SUMMONING THE FERRY

*768 RECITATION. Ferryman […], who fetches that (ferryboat) [for Horus of the Akhet that he might fly up and land] in the eastern side of the sky, who fetches that [for] his [brothers] there, the [gods], that they might fly up and land in the eastern side of the sky, fetch that for me, that I might fly up and land in the eastern side of the sky for the gods […].

[You gods …], I cross with you. Commend me to him whose ka is seen: I cross with you. Commend me to the Sun: I am really opening my face, I am really washing my face. I [really] know the number of [my] fingers.[144] My sister is […].

[…] all […] who belong to it—Imseti, Hapi, Duamutef, and Qebehsenuef—I make ululation upon ululation among you, and I am recalled to the one who manages the Two Lands, to the member of the gods' elite in […].

*769 RECITATION.[145] He of the undersky commended you, he of Nu commended you [to …, before] the sky came into being, before the earth came into being, before canals had been dug, before towns had been founded. They[146] are Imseti and Qebehsenuef, whom his mother desired; [they are] Duamutef [and Hapi, whom] his [mother desired]. They lead you to that [eastern] side […] with Eyes-Forward, and he leads you to Geb's marsh and Nut's contentment.

Since you are little, you give your arm to the Sun and sit with your arm to the Milk-Goddess. You manage the sunlight and shoulder His Mother's Pillar […] cupbearer […] with liquid. You walk in your akh's field and make land with the wind for your stand, as the arm's remainder, beautiful of throat.

You are invoked and eat a wafer. Those who worship their father […] are the ones who look at […]. The granaries meet your […] for you.

Ho, Pepi! […], raise […], for you are the flame, foremost of Edfu.

ADDRESS TO THE GUARDIANS OF THE VESTIBULE DOOR

*770 RECITATION. […] me […]. Oho, you falcons, […]!

SPELLS FOR EMERGING INTO THE SKY (ASCENDING CORRIDOR, WEST WALL)

APPEARING AT DAWN

569 (See Merenre, p. 230)

325 (See Teti, p. 72)

570 (See p. 180, and variants)

584 [RECITATION].[147] I have occupied my seat [and received my] oar. [So, I sit in the nose] of the boat of the Dual Ennead [and row the Sun to the west. He writes me at the head of the living] and establishes my throne [at the head of the owners of kas. He puts me on the shores of the Winding Canal] and places me at the head of the enduring ones.

[The Leopard-Ka door in the Cool Waters is opened to me], the metal door in the starry sky [is pulled open to] me, [and I proceed from them with my leopard-skin on me and my staff in my hand.

I am sound in my flesh and live] in it with my name [and my ka. I expel the bad before me, and drive away the bad] behind [me likewise, by means of the throwsticks of Foremost of Letopolis, which drive away the bad before him and expel] the bad behind [him].

I have seen [what the enduring do, and it is good for me with them. I am an enduring one, the close companion of an enduring one. I endure] continually and [forever].

571 (See p. 182)

… (12 columns lost, including the end of PT 571)

? […] me […]. The great one comes. He who will see […]. I fix the uraeus [on my brow …

…] they are he whose arm is bent (in respect) and […]. I […] the god from what he has hidden […]. Haul your rope!

? […] jumping. […] leads me […]boat.[148]

[…] content […] the water's development […] I loosen […]. If […] go away […] him […].

… (19 columns lost)

JOINING THE GODS

585–86B (See Neith, p. 304–305)

SUMMONING THE FERRY

321 (See Unis, p. 65, and variants)

SECURING THE SPIRIT'S ASCENT

474 (See p. 133)

*771 […] each of their […] that goes up on them. I am […]. My bones are the gods' limbs. I have control in the sky and become powerful in the earth.

ASCENDING TO THE SKY

587 (See Pepi II, p. 269, and variants)

*772 […][149] on your arms […] in the Field of Ascenders […]. She gave me birth [there], she conceived me [there … when] Isis [said], "I have truly given him birth, [I have] ejected […
…] you make fly and foster [him?" …
… what] will he come as?"
[…], having smelted his two prongs, and carved […] and the god will proceed to his activity."
[…] fingernail […] make for him the vanguard of your [… he] will fly […] who acquires what […] has [… on the day of closing out] the year.

*773 RECITATION. […].
Osiris has stood up […
…] in the midst of the sky […] the sailing of my boat to […] I set course in Nu […]. [My … are] the two great […] of Shu; my visage, the one high of […
…] in the Nightboat, [I] row […] me, which the lord of the season has come [… I … to the one who] has [not] and speak to the one who has. [I] lead […] the Imperishable Stars […
…] the sky. […] look at you […] pluck […] atop me […].

624 (See Pepi II, p. 241)

? […] the place that Isis made for her son […]. I pass in it […]. I […] a haunch […] a bread-loaf […] I […].

SPELLS FOR DAILY LIFE AND PROTECTION (ASCENDING CORRIDOR, EAST WALL)

SPELLS FOR SUSTENANCE[150]

348 (See Teti, p. 79)

349+206 (See Teti, pp. 79 and 96)

404 (See Teti, p. 96)

350–51 (See Teti, p. 79)

405 (See Teti, p. 96)

353 RECITATION. I have come from Pe, redder than fire, more alive than the beetle.

401 I have come from Pe, redder than fire, more alive than the beetle.
I have now seen the Great Uraeus, I have received the Great Uraeus, and my face now falls on the Great Uraeus.
Nourishment has laid down the side of his head to me,[151] and I cross his canal with my cobra in my wake.

402–403 (See Teti, pp. 95–96)

… (18 columns lost)

SPELLS FOR PROTECTION

? […] great […] at the fore of […] vulva […] has built […] Horus, son of Isis and Osiris […]. It is the […] of my shores […].
Greetings, […]! […] to the earth […].

… (22 columns lost)

698D (See Pepi II, p. 307)

? […] me two eyes, [that I might] see. [No]thing of […] will be seen […] he […] Horus's eye […].

… (27 columns lost)

SPELLS FOR PROTECTION OF THE PYRAMID[152]

599 (See Pepi II, p. 266, and variants)

601 [RECITATION. O], Big Ennead in Heliopolis! May you make me [be firm, may you make this "Perfect Fixture" be firm for] the course [of eternity as the name of Atum, foremost of] the Big Ennead, [is firm].[153]
As the name of [Shu], lord of [Upper] Menset [in Heliopolis], is firm, [my name is] firm, and "Perfect Fixture" likewise, [for the course of eternity.
[As the name of Tefnut, lady of Lower] Menset [in Heliopolis, remains, my name remains], and "Perfect Fixture" likewise, for the course [of eternity].

As the name of [Geb at the earth's] ba is firm, [my name is] firm, [and "Perfect Fixture" likewise, for the course of eternity].

As [the name of] Nut is firm in the Compound of Shenit in Heliopolis, [my name is firm, and "Perfect Fixture" likewise], for the course of eternity.

As the name of [Osiris] is firm [in] Great Land, [my name is] firm, [and "Perfect Fixture"] likewise, [for the course of eternity].

As the name [of Osiris as Foremost of] Westerners is firm, my name is firm, and "[Perfect] Fixture" [likewise, for the course of eternity.

As the name of] Seth [is firm] in Ombos, my name is firm, and "Perfect Fixture" likewise for the course of eternity.

[As the name of Horus is firm in Seal-ring, my name is firm, and "Perfect Fixture" likewise, for the course of eternity].

As the name of the Sun is firm at the Akhet, my name is firm, [and "Perfect Fixture" likewise, for the course of eternity.

As the name of Eyes-Forward remains at Letopolis], my name [is firm], and "Perfect Fixture" likewise, [for the course of eternity.

As the name of] Wadjet [is firm in Dep, my name is firm, and "Perfect Fixture" likewise], for the course of eternity.

JOINING THE GODS

439 (See p. 111)

684 (See Pepi II, p. 284)

562 (See p. 177)

702 (See Pepi II, p. 296)

FINAL ADDRESS TO THE SPIRIT AT DAWN

692A RECITATION. The earth is struck and the causeway separated, the Sun's redness is opened and a ladder placed.

The two portals are separated for you, [Meryre, …]. The [upper] sky has given her arms toward you like Horus's giving his arms [to his father Osiris.

You with …] tail, sole steer who courses the sky [with] his […] and gouges the ground with his hoof, […] Geb's fields and Nut's contentment […] Little one of the young girl,[154] you go and see the Field of Offerings, you go and catch the one who is behind […] go away […] the mouth of the Looking Canal and receive your coffer and two chests in the two fields […].

SPELLS AGAINST INIMICAL BEINGS

375–77 (See Teti, p. 91)

EMERGING AT DAWN

? […] the one whom she has [made] akh has become akh […] Sopdu […].
[…] my nest […]. [… induct] me trembling […] she who gives birth to my spring […].

688 (See Pepi II, p. 286)

587 (See p. 201)

NOTES

1 Pepi I's texts occasionally add phrases such as "for life" and "for life and authority" in passages referring to the king. Where these do not appear in other copies I have generally omitted them from the translations, except for spells that occur only in this pyramid.
2 The west and east walls of the burial chamber, north wall of the passage, west and east walls of the antechamber, west and east walls of the middle and northern sections of the corridor, and west and south walls of the vestibule.
3 PT 8 is on the east face of the sarcophagus, and PT 9, on surrounding walls (see Fig. 2, p. 102).
4 Pepi I's copy adds "all life and authority forever for you."
5 The sun.
6 Horus, as the king of the living.
7 Nut.
8 This initial direction pertains to the address to the king after the opening section of the spell. This is the first of three copies of PT 535 in Pepi I's pyramid. The translation given here is based on the third copy, which is the most fully preserved.
9 Two gestures of mourning.
10 This epithet refers to Anubis as a jackal in repose with forelegs stretched out before him.
11 "Mooring" is a euphemism for death. The "separation into three" may refer to the dismemberment of Horus's body (see n. 13 of the Introduction). In the last clause the address is in the plural, perhaps reflecting the deceased's dismemberment.
12 The deceased king's "orphan" is Horus, the living king. The final reference is to the living, also orphaned by the king's death.
13 PT 426–28 is a single spell in the pyramids of Pepi I and Merenre; its three sections are separate spells in the pyramid of Pepi II.
14 PT 429–34 are addressed to Nut by her husband, Geb, on behalf of the deceased. PT 435 is Nut's reply.
15 The land.
16 Nut will treat the deceased as her baby: cf. PT 219, stanza 13 (Unis, p. 39).
17 These numbers refer to the ten days of the Egyptian week.
18 Those who farm the deceased's food.
19 The cavern.
20 PT 445 is an addition to PT 444, only in the pyramid of Pepi I.
21 The text in parentheses, present in other copies, is omitted in Pepi I's, perhaps inadvertently.
22 The cleansing.

23 The spirit, as Osiris, is identified here with the waters of the Mediterranean.
24 PT 628–31 are lost except for the phrase "I have come excited" of PT 629. In Pepi II's pyramid this set of four spells is on the west end of the north wall, where it traditionally belongs, since Nephthys is usually depicted at the head (north) end of the sarcophagus; for their counterparts referring to Isis, which belong on the south wall, see PT 664A–E (Pepi II, p. 247); cf. also PT 4–5 (Teti, p. 71). Since PT 628–31 are on the west end of the south wall in Pepi's pyramid, they may have substituted Isis's name for that of Nephthys.
25 These spells replace PT 81 of the Offering Ritual of other pyramids. For PT 81, see p. 114, above.
26 This part of the ritual begins in the fourth register of the wall. The first fourteen columns are completely lost except for a fragment ("let loose") of PT 68. The number of columns is not enough for all of the spells that correspond to this part of the ritual in the pyramids of Pepi II and Neith; possibly PT 60 and 63 were omitted.
27 Cf. PT 219, penultimate stanza (Unis, p. 37).
28 This spells occupies three columns; only a fragment from the end of the last column is preserved.
29 The translation is based on the second, more complete, copy from the corridor (for which, see Variants).
30 Restored from Middle Kingdom copies (CT 66).
31 The four supports of the sky, one at each of its cardinal directions.
32 PT 594 is addressed to the deceased by an officiant. PT ★734 is addressed to the door (or its keeper) by the deceased in stanza 1, and in stanza 2 to the deceased, presumably by the individual addressed in stanza 1.
33 This spell has been inconsistently adapted for ritual use from a first-person original. The translation is based on the correctly adapted version of Merenre and Pepi II.
34 Pepi I's editor has mistakenly omitted the text in parentheses; it is translated here from Pepi II's copy.
35 PT 468–69 are separate spells in the other pyramids but a single spell in this copy. Here PT 469 represents the spirit's response to PT 468.
36 This copy omits the text in parentheses. The translation here is based on Pepi II's copy.
37 This text in parentheses is omitted in Pepi I's copy; it is inserted here from other copies.
38 Seth.
39 The sun and Horus.
40 The scribe of the sun's boat: see PT 309 (Unis, p. 63).
41 For black and red ink.
42 This copy adds "and give him life and authority."
43 *mšꜣ/mḫꜣ*, meaning uncertain.
44 These are gestures of mourning.
45 This spell, restored from other copies, is a variant version of PT 437 (p. 109).
46 The compliant god mentioned in the second stanza.
47 "him" is Seth, and "his" refers to Osiris.
48 Pepi's editor has changed the original "who were born," preserved in Pepi II's copy, to "this Pepi was born." In the original, this stanza continues the description of the waters addressed in stanza 1.
49 Pepi I's copy omits "into the ground," preserved in Pepi II's copy.
50 Restored from a parallel in the pyramid of Ibi (B/S iii 20–43).

51 This spell, also partly preserved in a fragment from Pepi II's pyramid, is similar to PT 524 and is restored from that parallel.
52 A reference to the red color of the sky at dawn.
53 A goddess is addressed.
54 Translation based on the intact copy in the corridor.
55 A god is addressed.
56 It is nor clear whether these words belong to a separate spell or to the preceding one. A total of sixteen columns is lost with the exception of two fragments.
57 This spell probably began on the north wall of the serdab passage, continuing on the stone that blocked access to the serdab proper and formed an east wall at the end of the passage. The translation is extremely conjectural in places.
58 PT 491A, 493–94, and 496 are restored from parallels in the Coffin Texts and copies in the pyramids of Pepi II and Neith. The two copies of PT 408 are slightly different from Teti's version (p. 97).
59 Plural.
60 This sentence, present in the copies of Pepi II and Neith, is omitted in Pepi I's copy.
61 Hathor.
62 A word of unknown meaning.
63 Of the snake's body as it moves on the ground.
64 Translated from the better-preserved copy on the same wall. A "shin"-snake is presumably straight as a shin.
65 Perhaps a reference to the snake's putative desire ("mind") to attack the deceased.
66 The deceased's knife, which has no eyes (cf. PT 228 and 290).
67 I.e., rather than poison.
68 The Egyptian verb is derived from the word for "heron"; the birds make a croaking sound.
69 The Egyptian verb is derived from the word for "stork"; the birds make a rasping sound.
70 In such sexual relations the Egyptians considered one person the aggressor and the other the victim. The two sentences together refer to the mutual injury that Horus and Seth inflicted on each other in their mythic battle.
71 A command to the snake to retreating into the ground with its tail pointing skyward and its body bloodied.
72 I.e., if you want to be safe, go back where you came from.
73 The stars.
74 This spell refers to a black knife that Shu wields against the snake: cf. PT 228 and 290.
75 The text in parentheses, preserved in Pepi II's copy, has been omitted by Pepi I's editor.
76 A reference to the squatting position in the ferryboat.
77 A word omitted, probably *ḥtm* "perish."
78 PT ⋆757 is a variant version of PT 669 and is restored from it and from parallels in the pyramid of Ibi and the Coffin Texts.
79 This spell is addressed to the deceased by his son, Horus. Pepi I's editor has changed the original first-person pronouns to the king's name or a third-person pronoun.
80 The translation of PT ⋆760 is based on the more fully preserved copy on the east wall of the vestibule.
81 Osiris's mummified state.
82 I.e., there are no limits to where the spirit can go.
83 Ka-Allocater was depicted as a snake.

84 A reference to the king's role as Horus and Seth combined.
85 The sky as a cow-goddess.
86 The god who reads ("speaks") the deceased's annals.
87 A metaphor for the red color of the sky at dawn.
88 A metaphor for speech, referring to the spell that the deceased speaks as Horus.
89 A euphemism for "died."
90 The identities of most of the various gods mentioned in this spell, and the meaning of the spirit's association with them, is unknown.
91 A metaphor for a beard.
92 I.e., an honored one.
93 1,326 feet (a quarter of a mile; 404.25 m) in length.
94 The reference is probably to the fourfold god addressed in the preceding stanzas.
95 The fourfold god of preceding stanzas is addressed.
96 Pepi's copy of this stanza is based on a misunderstanding of the verb *zjn* "scrub" as *zjn* "run": see Merenre, p. 236.
97 Isis and Nephthys, called "kites" because of their screeching at the death of Osiris.
98 The Nightboat's "lord" and helmsman is Osiris.
99 This copy adds here "Nephthys has come."
100 A play on words between "You should go away from me" (*z.k r.f*) and the name of the god Sokar (*zkrf*).
101 This sentence involves word-plays between "decompose" (*rpw*) and "Parter" (*wpjw*), "ooze" (*z3b*) and "jackal" (*z3b*), and "corpse" (*ꜥ3t*) and "Shat" (*ꜥ3t*).
102 A gesture of cursing; the little finger is meant.
103 The final "you" in this clause is addressed to the deceased as Osiris. The reference is to the recovery of Osiris's dismembered body from the Nile.
104 The Egyptian term (*mnn*) refers to the shoulders and biceps as a unit.
105 The Egyptian term (ꜥ) refers to the arm from below the biceps plus the hand as a unit.
106 The Egyptian term (*sbq*) refers to the leg below the knee plus the foot as a unit.
107 Cf. PT 273–74, 5th stanza.
108 Cf. PT 257.
109 PT 540–47 are ritual spells, meant to be recited by the deceased's son as Horus.
110 The adze used in the Mouth-Opening Ritual.
111 Horus and Seth.
112 The northern and southern halves, analogues of the "two skies" above the world (see PT 274, stanza 1).
113 See PT 313.
114 Horus and Seth.
115 Word omitted in Pepi I's copy.
116 A metaphor for impregnation.
117 A sedan chair, so called because of the many feet of its bearers.
118 The two crowns.
119 Seth and Horus.
120 Pepi I's editor has altered this to "'Go away from this Pepi,' says Atum," probably in error. The translation is based on Merenre's copy.
121 Literally, "what is against the arms" (*jrj-ꜥwj*), a term parallel to "impediment" (*jrj-rd*, "what is against the feet").

122 I.e., stand up straight. This spell refers to a ceremony of erecting the djed-pillar, Osiris's cult-icon.
123 I.e., transfer the deceased from day to night and night to day.
124 I.e., the first stanza of this spell.
125 This sentiment, on the west wall, is the opposite of that in PT 697, on the east wall.
126 These sentences incorporate a series of puns: between "strike" (*ḫwj*) and "ox" (*jḫw*), "kill" and "wild bull" (both *sm3*), "break down" and "steer" (both *ng3*), "stretch" (*pḏ*) and "bull on the rack" (*pḏtj*), and "deafen" and "herd bull" (both *jḏ*). A "bull on his back" refers to one trussed for slaughter; "milking" is a metaphor for bloodletting.
127 Text in parentheses is in Pepi II's copy, omitted by Pepi I's editor possibly in error.
128 A metaphor for "set sail."
129 The arable land on either side of the Nile.
130 A reference to the deceased as Geb's avatar.
131 The text has "their arms," probably erroneously.
132 The lid of the sarcophagus, as indicated by Pepi II's variant "the sarcophagus's [door]."
133 Pepi I's editor has put the rest of the spell in the second person, addressed to the deceased. Pepi II's copy has the third person, redacted from the original first person.
134 Geb.
135 An unidentified substance used for cleansing.
136 This spell is restored from the better-preserved copy of Ankhenes-Pepi II.
137 Literally, "has come from the mouth of the Sun," referring to the sun's speech.
138 In this copy PT 452–53 are treated as one spell.
139 The phrase in parentheses, omitted in Pepi I's copy, is preserved in Pepi II's copy.
140 The Nile and its counterpart in the Duat.
141 Word omitted in Pepi I's copy, preserved in that of Pepi II.
142 The four Sons of Horus mentioned in the next sentence.
143 I.e., pulled off.
144 This knowledge was a test of competence, demanded as a requisite for boarding the ferryboat.
145 This spell is the response of the gods addressed in PT ⋆768.
146 The gods to whom the deceased was commended.
147 This spell is restored from PT 469, of which it is a variant.
148 The Dayboat or Nightboat.
149 This spell is similar to PT 669 and ⋆757.
150 PT 349+206 and 353+401 are each treated as a single spell here, combining elements that appear as separate spells in the other pyramids.
151 A gesture of submission, exposing the temple to a lethal blow.
152 In Pepi I's copy of these spells the pyramid is referred to by its name, *mn-nfr* "Perfect Fixture" (more fully *mn-nfr-pjpj* or *mn-nfr-mrjj-r*^{c} "Perfect Fixture of Pepi/Meryre"), which was eventually adopted as the name of the capital city lying below the pyramid, Memphis.
153 The stanzas of this spell name the individual members of the "Big Ennead."
154 The "young girl" is Nut.

IV

The Pyramid Texts of Merenre

LIKE THOSE OF TETI, the Pyramid Texts of Merenre, successor of Pepi I and fourth king of the Sixth Dynasty (ca. 2255–2246 B.C.), are both fragmentary and as yet incompletely published. In the substructure of Merenre's pyramid, twenty walls are known or presumed to have been inscribed with texts, but only half of these have survived more or less intact.[1] The location and sequence of Merenre's Pyramid Texts are therefore subject to the same uncertainties noted for Teti's corpus.

Merenre's texts continue Pepi I's practice of referring to the king by his throne name (Nemtiemzaf "Nemti is His Aegis") as well as his personal name (Merenre "He Whom the Sun Has Desired"), but in this case the two names are used together rather than alternately as in Pepi I's pyramid. The king's full titulary appears on the external sides and lid of the sarcophagus and in a horizontal band at the bottom of the west wall of the burial chamber.

The west end of the burial chamber, around the sarcophagus, is devoted to a series of spells commending the king's body to Nut. As in Pepi I's pyramid, these begin on the west gable and continue in three sequences, each running from the west end of the north wall to the west wall and the west end of the south wall, distinguished from the other spells on the north and south walls by signs facing outward (east). The texts from the west gable and wall appear in Sethe's edition; only three fragments belonging to the other two walls have been published.

The east section of the north wall contained the Offering Ritual, in several registers, and at least two spells of the Insignia Ritual. The corresponding section of the south wall was inscribed with the basic Resurrection Ritual found in the pyramid of Unis and spells from the extended ritual used by Pepi I. Both walls were destroyed and are unpublished except for fragments of the north wall.

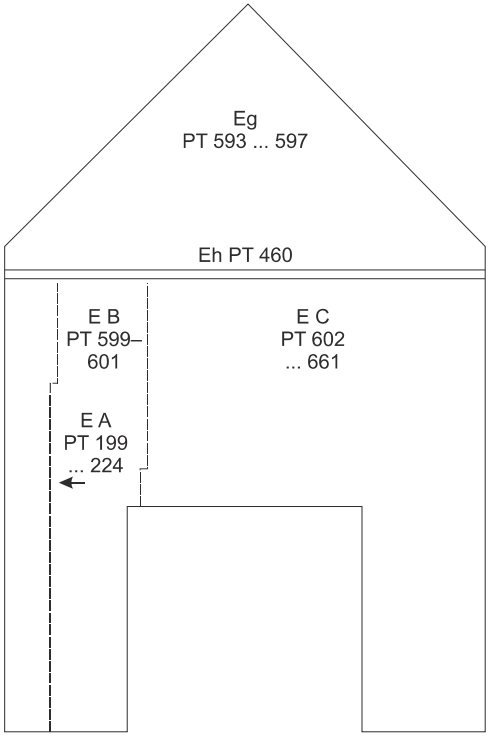

Fig 3. East Wall of Merenre's Sarcophagus Chamber

The east wall is largely intact (Fig. 3); the sections on either side of the door have been destroyed, but a published fragment from each allows their text to be partially completed. The leftmost seven columns contain the end of the Offering and Insignia Rituals (PT 199 … 224). The rest of the wall is devoted to spells for clothing, sustenance, and protection. The sequence in the pyramid of Pepi II (see pp. 264–69) indicates that the sequence began with the ritual spells in the gable (PT 593 … 597), followed by the horizontal line (PT 460). The remaining spells on this wall are all of the personal kind, forming the spirit's response to the ritual spells. These open with three spells for the protection of the pyramid (PT 599–601) and continue with a sequence that largely repeats the one on the east gable of the burial chamber in Teti's pyramid (PT 602 … 661).

Most of the spells belonging to the destroyed walls of the passage to the antechamber have been noted in print, though the remains of the texts themselves are as yet unpublished. The spells are mostly the same as those found in Pepi I's passage, encouraging the spirit to leave the Duat and proceed to the Akhet.

The west wall of the antechamber is divided in two sections, gable and wall with a horizontal line of text separating them. Its spells are essentially identical to those on the west wall of the antechamber in Pepi I's pyramid, meant to facilitate the spirit's entrance into the Akhet. The texts continue directly onto the largely destroyed south wall. Two fragments belonging to its first eleven columns have been published; these contain two spells from the beginning of the same wall in Pepi I's pyramid. A third fragment is included in Sethe's edition of the Pyramid Texts, and a further two spells have been noted for the wall but not published. All of these concern the spirit's passage through the Akhet, as in Pepi I's pyramid.

The antechamber's east wall is divided like the west wall. Only the gable has survived intact (and is included in Sethe's edition), but the spell inscribed in the horizontal line and the sequence of those on the wall below have been noted in print, and two fragments from the beginning of the wall have been published. The texts open with the spells of a Morning Ritual, which occupy the gable, horizontal, and the beginning of the wall. After a gap of four columns, the wall continues with spells for protection of the spirit's rebirth, mostly copied from the sequences on the east wall in the pyramids of Unis and Pepi I. A second gap, of three columns, separates these from two spells for ensuring the newborn spirit's access to sustenance.

The last spell on the east wall begins a sequence that continues on the antechamber's north wall, meant to enable the spirit to proceed to the end of the Akhet. The north wall itself is destroyed and its fragments as yet unpublished, but the sequence of some of its texts has been noted, with significant gaps of fifteen and twenty-two columns. The first four spells on the wall are also found on the north wall of Unis's antechamber.

The innermost (south) section of the corridor, destroyed and unpublished, contained spells for the spirit's departure from the Akhet, apparently intended to be read from the east wall to the west wall, unlike the remainder of the corridor or the corridors of other pyramids. The middle section is inscribed with texts to enable the spirit to proceed toward the sky (PT 606 … 573) and the north end, only partly published, with texts for joining the gods.

The three spells on the south wall of the vestibule invoke the deceased king's spirit at dawn. No spells have yet been noted for the destroyed west wall of this room. Slightly more than the first third of the east wall is also destroyed and unpublished, but its spells have been noted in print. Together with those from the rest of the wall and the north wall, they form a sequence that continues the theme of appearance at dawn, alternating between addresses to the spirit and texts originally meant to be spoken by the spirit itself.

SPELLS FOR THE SARCOPHAGUS (BURIAL CHAMBER, SARCOPHAGUS AND WEST END)

A. THE KING'S TITULARY[2]

8 The living one, the Dual King, the living one of the Two Ladies' appearance and dual falcon of gold, Merenre, alive like the Sun.

The living one, the Dual King, the living one of the Two Ladies' appearance and dual falcon of gold, Merenre, alive forever.

9 The living one, the living one of Horus's appearance, the Dual King, the living one of the Two Ladies' appearance, Merenre; the dual falcon of gold, Merenre; Geb's heir, Merenre; the great god, lord of the sky, Merenre, alive forever.

The living one, the living one of Horus's appearance, the Dual King, the living one of the Two Ladies' appearance, Merenre; the dual falcon of gold, Merenre; Nut's son of her belly, Merenre; Horus of the Akhet, lord of the sky, Merenre, alive like the Sun.

The living one, the living one of Horus's appearance, the Dual King, the living one of the Two Ladies' appearance, Merenre; the dual falcon of gold, Merenre; Geb's heir, Merenre; the great god, lord of the Akhet, Merenre, alive like the Sun.

10 The living one, the living one of Horus's appearance, the Dual King, Nemtiemzaf Merenre; the living one of the Two Ladies' appearance, Nemtiemzaf Merenre; the dual falcon of gold, Nemtiemzaf Merenre; Osiris, lord of the Duat, Nemtiemzaf Merenre; Geb's son, whom he desired, Nemtiemzaf Merenre; Nut's son, who (first) parted her belly, Nemtiemzaf Merenre, given life, stability, authority, and health like the Sun forever.

B. REGENERATION IN THE WOMB OF NUT

INVOKING THE SPIRIT AS OSIRIS

422 (See Pepi I, p. 105)

367–68 (See Teti, p. 85, and variants)

370 (See Teti, p. 86)

365–66 (See Teti, p. 84, and variants)

371–72 (See Teti, pp. 86–87)

ASCENDING AS A FALCON

626–27A (See Pepi II, p. 241)

ADDRESS TO THE SPIRIT AS OSIRIS

424 (See Pepi I, p. 106)

373 (See Teti, p. 87)

442 (See Pepi I, p. 111)

CLAIMING A PLACE WITH THE SUN

267 (See Unis, p. 52)

309 (See Unis, p. 62)

AWAKENING THE SPIRIT

665B (See Neith, p. 313)

MEETING NUT

624 (See Pepi II, p. 241)[3]

268 (See Unis, p. 52)

625A (See Neith, p. 322)

327 (See Teti, p. 73)

ADDRESS TO THE SPIRIT AS OSIRIS

412 (See Teti, p. 90)

INVOKING NUT

428 (See Pepi I, p. 108, and variants)

COMMENDING THE SPIRIT TO NUT

588 RECITATION. Osiris Nemtiemzaf Merenre, your mother Nut has spread herself over you, in her identity of Shetpet. She has made you be a god without your opponent, in your identity of a god. She has protected you from everything bad, in her identity of the Great Sieve. You are the eldest of her children.

446 (See Pepi I, p. 112)

CLEANSING AND CLOTHING THE NEWBORN SPIRIT

449 (See Pepi I, p. 113)

447 RECITATION. Someone has gone unto his ka:
Osiris has gone unto his ka;
Seth has gone unto his ka;
Eyes-Forward has gone unto his ka:
you too have gone unto your ka.
Ho, Nemtiemzaf Merenre! Someone comes, and you do not need:
your mother comes, and you do not need—
Nut, and you do not need;
she who joins the great one, and you do not need;
she who joins the fearful, and you do not need.

She joins you and exempts you from needing: she places your head for you, gathers your bones for you, and gets your mind for you in your body.

You shall be at the fore of those at your feet, govern those in your wake, make firm your house in your wake, and exempt your children from mourning.

Your cleansing is the cleansing of the gods who have gone unto their kas; your cleansing is the cleansing of the gods who have gone but not withdrawn.

448 Thoth, gather him, that what is against him might end.

450–51 (See Pepi I, p. 113, and variants)

589 RECITATION. Osiris Nemtiemzaf Merenre, you are the ka of all the gods. Horus has tended you and you have become his ka.

590 Osiris Nemtiemzaf Merenre, look, you are tended and alive, moving about every day, and nothing of you is disturbed. So, I establish for you, father, and I pull open (doors) for you, father. Behold, the caretaker has fallen over her son.

INVOKING NUT

426–34 (See Pepi I, pp. 107–108, and variants)

443–44 (See Pepi I, pp. 112)

TENDING THE SPIRIT AS OSIRIS

454 (See Pepi I, p. 114)

425 (See Pepi I, p. 106)

455 (See Pepi I, p. 115, and variants)

452–53 (See Pepi I, p. 114, and variants)[4]

437 (See Pepi I, p. 109, and variants)

441 (See Pepi I, p. 111))

EMERGING IN THE MORNING

332 (See Teti, p. 73)

440 (See Pepi I, p. 111)

439 (See Pepi I, p. 111, and variants)

DRESSING THE SPIRIT

591 RECITATION. Horus has arrayed himself with his malachite sporran that strides over his land in reconciliation,

Seth has arrayed himself with his malachite sporran that strides over his land in reconciliation,

Thoth has arrayed himself with his malachite sporran that strides over his land in reconciliation,
the god[5] has arrayed himself with his malachite sporran that strides over his land in reconciliation:
I too have arrayed myself with my malachite sporran that strides over my land in reconciliation.

Horus, accept your eye that you recognized in the Official's Compound in Heliopolis.

"Ho, Nemtiemzaf Merenre!" (says Horus). "Your ka has recognized you from your opponents."

414 (See Teti, p. 88, and variants)

592 RECITATION.[6] Geb, this Osiris Nemtiemzaf Merenre is Shu's son. The mind of your mother flooded up (with joy) over you, in your identity of Geb. You are Shu's eldest and senior son, his firstborn.

Ho, Geb! This is Osiris Nemtiemzaf Merenre. Gather him to you, that what is against him might end.

You alone are the great god, for Atum has given you his inheritance. He has given you the Ennead gathered, and Atum himself as well amongst them, gathered for his senior son's son in you, for he has seen you effective, your mind big (with pride); persuasive in your identity of the persuasive mouth, the gods' elite one; standing on the earth and judging at the fore of the Ennead, your fathers and your mothers. Come to their fore, more controlling than any god, and come to this Osiris Nemtiemzaf Merenre and defend him from his opponent.

Ho, Geb, persuasive mouth, the gods' elite one! Osiris Nemtiemzaf Merenre is your son. May you revive your son in him; make sound your son in him.

You are the lord of the entire earth, in control of the Ennead and every god as well. As you exercise control, may you drive everything bad far away from this Osiris Nemtiemzaf Merenre and not let it come against him again, in your identity of Horus who does not repeat his work. You are the ka of all the gods. As you have gotten them that you might take them and give them life, may you give life to Osiris Nemtiemzaf Merenre.

You are the god who controls all the gods, for the eye has emerged in your head as the Nile-Valley Great-of-Magic Crown, the eye has emerged in your head as the Delta Great-of-Magic Crown, Horus has followed you and desired you, and you are apparent as the Dual King, in control of all the gods and their kas as well.

670 (See Pepi II, p. 263)
... (12 columns lost)[7]
634D (See Pepi II, p. 254)
635 (See Pepi II, p. 249)

FINAL INVOCATION TO THE GODS AND THE SPIRIT
585 (See Neith, p. 304)
665A (See Neith, p. 319)

THE BURIAL CHAMBER RITUALS (BURIAL CHAMBER, EAST END)

A. THE OFFERING RITUAL (NORTH WALL)

INITIAL MOUTH-OPENING
? […] that he may claim his body with the Ennead […] I have penetrated your mouth for you.
RECITATION: Which [… Nemtiemzaf] Merenre, your mouth has been parted for you. How sweet is your mouth! [I have] adjusted […].

LIBATION
23 (See Unis, p. 21, and variants)
24 (See Neith, p. 312)
CENSING
25 (See Unis, p. 21)
26–31 (See Pepi II, p. 252)

CLEANSING THE MOUTH WITH SALT WATER
32 (See Unis, p. 21)
33 (See Pepi II, p. 257)
34–36 (See Unis, pp. 21–22)

THE MOUTH-OPENING RITUAL
37–42 (See Unis, p. 22)
32 (See Unis, p. 21)[8]

THE MOUTH-OPENING MEAL
44–57 (See Unis, pp. 23–24)

ANOINTING
72–78 (See Unis, p. 24)

PRESENTATION OF EYEPAINT
79–80 (See Pepi II, p. 258)

PRESENTATION OF LINEN

81 (See Unis, p. 25)

25 (See Unis, p. 21)

32 (See Unis, p. 21)

PREPARATION OF THE OFFERING TABLE

82–96 (See Unis, pp. 25–26)

THE GREAT MEAL

108–71 (See Unis, pp. 26–30)

B. THE INSIGNIA RITUAL

PRESENTING THE STATUE TO THE GODS[9]

…

650 (See Pepi II, p. 260)

634A (See Pepi II, p. 253)

…

C. CLOSING SPELLS (EAST WALL)

CONCLUSION OF THE OFFERING RITUAL[10]

199 (See Unis, p. 31, and variants)

244 (See Unis, p. 32, and variants)

LIBATION AND CENSING

32 (See Unis, p. 21, and variants)

436 (See Pepi I, p. 109)

24 (See Neith, p. 312)

598 RECITATION. This is the eye of Horus that he gave to Osiris: you have given it to him that he may provide his face with it.[11]
This is also the one pleasant of scent, that Horus claimed before Geb.
INCENSE (ON THE) FIRE.

INVOCATION OF THE INSIGNIA RITUAL

? […] as Dual King.

224 (See Teti, p. 31, and variants)

C. THE RESURRECTION RITUAL (SOUTH WALL)

THE BASIC RITUAL

213–22 (See Unis, pp. 34–42)

245–46 (See Unis, p. 44)

PROVISIONING THE RESURRECTED SPIRIT

665C–67B (See Neith, pp. 314–17)

ESTABLISHING THE SPIRIT AMONG THE GODS

537 (See Pepi I, p. 120)

302 (See Unis, p. 60)

SENDING THE SPIRIT TO JOIN THE GODS

374 (See Teti, p. 88)

**712* (See Teti, p. 88)

369 (See Teti, p. 86)

AT THE GATE OF THE AKHET (EAST WALL)

INVOCATION OF THE SPIRIT AS OSIRIS

593 RECITATION. Stand up! Give your arm to Horus, that he may make you stand up.

Geb has wiped your mouth. The Ennead has tended you: they have put Seth under you, so that he is endowed with you, and they have prevented him from expectorating his spit against you.

Nut has fallen over her son in you, defending you, joining you, assembling you, and raising you. You are the eldest of her children.

Your two sisters, Isis and Nephthys, return to you after having gone off from where you are. Your sister Isis has taken hold of you, having found you very black in your identity of the Great Black Wall. You have encircled everything inside your arms in your identity of the circuit that goes round the External Isles, having become big in your identity of the Big Waters That Perish.

Horus has gotten Seth for you and given him to you bowed down under you: your strength is greater than his. Horus has made you encircle all the gods inside your arms. Horus has desired his father in you, and Horus cannot let you disappear. Horus cannot be away from you, for Horus has tended his father in you.

You are alive in the Beetle's life, enduring in Djedut. Isis and Nephthys have made protection for you in Asyut—for their lord in you, in your identity of the Lord of Asyut; for their god in you, in your identity of the God's Canal—worshipping you so that you don't become far from them.

Your sister Isis came to you, excited for love of you, and your seed emerged into her, sharp as Sothis, and sharp Horus emerged from you

in his identity of Horus in Sothis. You become akh in him in his identity of the Akh in the Djenderu-Bark, for Horus has tended you in his identity of Horus, the son who tends his father.

356–57 (See Teti, pp. 76–77, and variants)

407 (See Teti, p. 9, and variants)

594 RECITATION. You have come forth to the portal, apparent as king, high as Paths-Opener, associating with He-Cannot-Tire.

595–96 (See Pepi I, p. 125, and variants)

355 (See Teti, p. 76, and variants)

459 (See Pepi I, p. 124)

597 RECITATION. Ho, Nemtiemzaf Merenre! Come and get dressed in Horus's eye from Ta'it-town.

460 (See Pepi I, p. 124)

SPELLS FOR PROTECTION OF THE PYRAMID

599 (See Pepi II, p. 266)

600 (See Pepi II, p. 265, and variants)

601 [RECITATION. O, Big Ennead in Heliopolis! May you make me be firm, may you make this pyramid be firm for the course of eternity as the name of Atum,[12] foremost of the Big Ennead, is firm.

As] the name of Shu, lord of Upper Menset in Heliopolis, [is firm], my name is firm, and this pyramid is firm likewise, for the course of eternity.

As the name of Tefnut, lady of Lower Menset in Heliopolis, remains, [my name remains, and this pyramid remains likewise, for the course of eternity.

As Geb's name as the earth's ba is firm, my name is firm, and this pyramid is firm likewise, for the course of eternity].

As Nut's name is firm in the Shenit Compound in Heliopolis, my name is firm, and this pyramid is firm likewise, for the course of eternity.

As Osiris's name is firm in Great Land, my name is firm, and [this pyramid] is firm [likewise, for the course of eternity.

As the name of Osiris as Foremost of Westerners is firm, my name is firm, and this pyramid is firm likewise, for the course of eternity.

As Seth's name is firm] in Ombos, my name is firm, and this pyramid is firm likewise, for the course of eternity.

As Horus's name is firm in Seal-ring, my name is firm, and this pyramid is firm likewise, for the course of eternity.

As the Sun's name is firm at the Akhet, my name is firm, and this pyramid is firm likewise, for the course of eternity.

As Eyes-Forward's name remains at Akhmim, my name is firm, and this pyramid is firm likewise, for the course of eternity.

As Wadjet's name is firm in Dep, my name is firm, and this pyramid is firm likewise, for the course of eternity.

SPELLS FOR THE POWER OF SUSTENANCE

602 RECITATION TO THE EARTH, TO GEB, TO OSIRIS, TO ANUBIS, TO THE ONE OF MANY FESTIVALS: May you (each) make me festive in the festival of Horus.

You of the falcons, run to my returning ka and open for me my eyes, bore for me my nose, part for me my mouth, unplug for me my ears, grow for me my plumes, and let me pass by the god who seizes the winds' insignia. When you have eaten this, I find the remainder with you. You give me the remainder when I have come.

338–39 (See Teti, p. 78, and variants)
210–12 (See Unis, p. 33, and variants)
340–46 (See Teti, pp. 78–79)
208 (See Teti, p. 79)
348–51 (See Teti, p. 79)
353 (See Teti, p. 79)
400 (See Teti, p. 95)
206 (See Teti, p. 96)
401–403 (See Pepi I, p. 202; Teti, pp. 95–96; and variants)
603–604 (See Pepi I, p. 126; and Pepi II, p. 265)
404 (See Teti, p. 96)
661 (lost; see Pepi II, p. 268)

SPELLS FOR OPENING THE DOOR TO THE AKHET (PASSAGE)

ADDRESS TO THE SUN

587 (See Pepi II, p. 269)

SENDING THE SPIRIT FROM THE DUAT

463–64 (See Pepi I, p. 127)
673–75 (See Pepi II, p. 271; Pepi I, p. 127, and Pepi II, p. 271)

… (14 columns lost?)[13]

Spells for Entering and Proceeding through the Akhet (antechamber, west–south walls)

Boarding the sun-boat

473–76 (See Pepi I, pp. 132–34, and variants)
310 (See Unis, p. 62)

Sending the spirit to the Akhet

487 (See Pepi I, p. 139, and variants)

Summoning the ferry

472 (See Pepi I, p. 132)

Receiving the spirit as king

468 (See Pepi I, p. 129)

Requesting entrance to the Akhet

467 (See Pepi I, p. 128, and variants)

Libation and offering

483 (See Pepi I, p. 136, and variants)
482 (See Pepi I, p. 135, and variants)
477 (See Pepi I, p. 134, and variants)

Ascending

270 (See Unis, p. 53)
478–79 (See Pepi II, p. 275)
481 (See Pepi II, p. 277)
485 (See Pepi I, p. 137)
328 (See Teti, p. 73)

Crossing the Akhet[14]

*736 (See Pepi I, p. 140)
… (unknown amount lost)
470 (See Pepi I, p. 131)
484 (See Pepi I, p. 137)

Commending the spirit to the gods

… (unknown amount lost)
465 (See Pepi I, p. 128)
488 (See Pepi I, p. 139)
… (unknown amount lost)

A MORNING RITUAL (ANTECHAMBER, EAST GABLE AND WALL)

CLEANSING THE SPIRIT

456 (See Pepi I, p. 123)

461 (See Pepi I, p. 124)

420 (See Teti, p. 90)

INVOCATION OF THE SPIRIT AT DAWN

419 (See Teti, p. 89)

421 (See Teti, p. 90)

PRESENTATION OF OIL AND EYEPAINT

418 (See Teti, p. 89, and variants)

605 RECITATION. Father Nemtiemzaf Merenre, look, I have gotten green eyepaint for you. I have gotten for you the green eyepaint that Horus put on Osiris.

(Eyepaint), I place you for father Nemtiemzaf Merenre like Horus's placing you for his father Osiris.

Horus has filled his (father's) empty eye with his (own) full eye.

SENDING THE SPIRIT TO THE SUN

466 (See Pepi I, p. 128)

364 (See Teti, p. 83, and variants)

*713 RECITATION WITHOUT PAUSE. Stork-pillar with horned eyebrow, beautiful of aspect, foretell to the Sun that Nemtiemzaf Merenre is coming.

Oh, Nemtiemzaf Merenre, go off and meet the Sun, and tell him the proper thing: "You with high sash, you should not bar me."

INVOKING THE SUN

301 (See Unis, p. 59)

*779 (See Pepi II, p. 281)

JOINING THE SUN

693 (See Pepi I, p. 119)

363 (See Teti, p. 81)

406 (See Teti, p. 96)

SENDING THE SPIRIT TO JOIN THE GODS

*714 (See Neith, p. 318)

690 (See Pepi II, p. 287)

… (3 columns lost)[15]

Spells for the Spirit's Rebirth (antechamber, east wall)

Spells against inimical beings

499 (See Pepi I, p. 150)
502B (See Pepi I, p. 150)
500 (See Pepi I, p. 150)
233 (See Unis, p. 20)
284–87 (See Unis, p. 57)
280 (See Unis, p. 56)
292 (See Unis, p. 57)
502E (See Pepi I, p. 151)
240 (See Unis, p. 20)
227 (See Unis, p. 19)
502C–D (See Pepi I, p. 151)
502H–K (See Pepi I, p. 152)
502G (See Pepi I, p. 152)
… (3 columns lost)[16]

Spells for control of sustenance

493 (See Pepi I, p. 148)
498 (See Pepi I, p. 150)

Spells for Proceeding to the End of the Akhet (antechamber, east–north walls)

Boarding the sun-boat

469 (See Pepi I, p. 130)

Ascending toward the sky

305 (See Unis, p. 61)
308 (See Unis, p. 62)
304 (See Unis, p. 60)
303 (See Unis, p. 60)
688 (See Pepi II, p. 286)
… (15 columns lost)[17]

Invoking the gods

689 (See Pepi II, p. 287)
471 (See Pepi I, p. 131)
… (22 columns lost)[18]

JOINING THE GODS

684 (See Pepi II, p. 284)

SPELLS FOR LEAVING THE AKHET (CORRIDOR, SOUTH END)

ADDRESS TO THE DEPARTING SPIRIT

532 (See Pepi I, p. 169)

LEAVING THE AKHET

509 (See Pepi I, p. 163)

… (3 columns lost)[19]

511 (See Pepi I, p. 158)

322 (See Teti, p. 71)

503 (See Pepi I, p. 160)

SPELLS FOR PROCEEDING TOWARD THE SKY (CORRIDOR, MIDDLE)

INVOKING THE SPIRIT

606 RECITATION. Stand up for me, father! Stand up for me, Osiris Nemtiemzaf Merenre! It is I, your son: I am Horus.

I have come for you that I might clean you, cleanse you, revive you, assemble for you your bones, collect for you your swimming parts,[20] and assemble for you your dismembered parts. For I am Horus who tends his father: I have struck for you him who struck you and so I have tended you, father Osiris Nemtiemzaf Merenre, from him who did what is painful against you.

I have come for you as Horus's messenger, for he has installed you, father Osiris Nemtiemzaf Merenre, on Sun Atum's throne, that you may lead humanity. So, you go down into the boat of the Sun to which the gods love to ascend, into which the gods love to go down, in which the Sun is rowed to the Akhet, and into which you[21] go down as the Sun. So, you sit on the chair of the Sun and govern the gods. For you are the Sun, who comes forth from Nut, she who gives birth to the Sun every day, and you are born every day like the Sun.

"Acquire your father Geb's inheritance in the presence of the Ennead in Heliopolis, as one similar to him," say the Elder and Big Enneads that are at the fore of the bas of Heliopolis. The two elder, great gods at the fore of the Field of Reeds have put you on Horus's throne as

the firstborn of them. They have put Shu at your east side, Tefnut at your west side, Nu at your south side, and the Undersky at your north side, so that they might lead you to the perfect, clean places of theirs that they made for the Sun when they put him on their thrones.

Nemtiemzaf Merenre, they make you live and resemble the seasons of Horus of the Akhet, in making his identity as the one who is far[22] from the gods. They make for you the spell they made for the Sun Atum, who shines every day. They install you on their thrones as the one at the fore of every Ennead, as the Sun, as his replacement, and they make you develop like the Sun in his identity of the Beetle. You ascend to them (by day) like the Sun in his identity of the sun, and you vanish from their sight (by night) like the Sun in his identity of Atum.[23]

The Dual Ennead become excited, father, at meeting you, father Osiris Nemtiemzaf Merenre, saying,

"The brother here comes to us"—say the Dual Ennead about you, father Osiris Nemtiemzaf Merenre;

"one of us comes to us"—say the Dual Ennead about you, father Osiris Nemtiemzaf Merenre;

"the senior son of his father comes to us"—say the Dual Ennead about you, father Osiris Nemtiemzaf Merenre;

"the firstborn of his mother"—say the Dual Ennead about you, father Osiris Nemtiemzaf Merenre;

"the one to whom what is painful was done by his brother Seth comes to us"—say the Dual Ennead (about you, father Osiris Nemtiemzaf Merenre);[24]

"nor will we let Seth be free of bearing you forever, father Osiris Nemtiemzaf Merenre"—say the Dual Ennead about you, father Osiris Nemtiemzaf Merenre.

Raise yourself, father Osiris Nemtiemzaf Merenre, for you are alive!

504 (See Pepi I, p. 161, and variants)

506 (See Pepi I, p. 162, and variants)

SUMMONING THE FERRY[25]

505 (See Pepi I, p. 161, and variants)

563 (See Pepi I, p. 177, and variants)

323 (See Teti, p. 71)

525 RECITATION. Become clean, Sun! Adorn youself, Horus! Depression has ended and sleep has been dispelled before the god's extant one, the god's son, the messenger of the god.

You descend into the lake of Kenzet and become clean in the Marsh of Reeds. Horus's followers, Anubis's throwstick and bow, clean you and make for you the spell of emerging and make for you the spell of walking.

So, you descend into the boat of the Sun that the gods row. Ascend, and they become excited at meeting you like their becoming excited at meeting the Sun as he emerges in the east, (saying): "Ascend! Ascend!"

507 (See Pepi I, p. 165, and variants)

INVOKING THE GODS FOR PASSAGE

526 RECITATION. I have become clean in the lake of reeds, in which the Sun has become clean.

Horus, scrub my back! Thoth, scrub my feet! Shu, take me to the sky! Nut, give me your arm!

527–31 (See Pepi I, pp. 168–69, and variants)

SUMMONING THE FERRY

523 RECITATION. The sky fortifies the sunlight for you. So, you ascend to the sky as the Sun's eye, and you stand at the eastern eye of Horus by means of which the gods' case is heard. Stand at the fore of the akhs like Horus standing at the fore of the living; stand at the fore of the akhs like Osiris standing at the fore of the akhs.

521 RECITATION. Lake-strider, fetcher! Lake-strider, fetcher!

"Is it a grey goose (speaking)?" (asks the ferryman). Fetch him!

"Is it a pintail duck?" Fetch her!

"Is it a steer?" Fetch him!

You scud as a heron, father, your form like a 'youngsters'-father' (heron). So, Nemtiemzaf Merenre, you go to your fathers who are at the fore of Spread-Lake.

Get yourself your unmouldering bread and your unrotting beer, and eat your personal bread personally: you do not have to give it to the one after you once you have taken it from the blackbird.

607 RECITATION. Nu has given me birth on his left hand, young and not yet experienced. He has saved me from the gods of disorder and does not give me to the gods of disorder.

522 RECITATION. Sees-Behind-Him! Look, I have come, having fetched for you the eye of Horus that was tied together, the one in the Field of Disturbance. Fetch that Khnum-made boat for me.

O, Hapi, Imseti, Duamutef, and Qebehsenuef! Fetch for me that Khnum-made boat that is in that Canal of the Goose.

Swallower, open the path for me! O, Heat-snake, open the path for me! Nekhbet, remove yourself from my path!

Greetings, young girl, in peace! You desire me and I desire you.

I reject you, badness! You reject me and I reject you.

ADDRESS TO THE DEPARTING SPIRIT

608 RECITATION. Nemtiemzaf Merenre, stand up for your father, the Great One, sit down for your mother Nut. Give your arm to your son Horus: look, he has come to meet you.

SUMMONING THE FERRY

515–19 (See Pepi I, pp. 163–65, and variants)

510 (See Pepi I, p. 157)

520 (See Pepi I, p. 166)

INVOKING THE SUN

573 (See Pepi I, p. 183, and variants)

SPELLS FOR JOINING THE GODS (CORRIDOR, NORTH END)

INVOKING THE GODS

269 (See Unis, p. 53)

565 (See Pepi I, p. 178, and variants)

609 RECITATION.[26] My mother Nut has given birth to me from the west. After I descended into the west as a possessor of honor, my mother Isis gave birth to me in Akhbit.

I receive my two hands of the north wind and become verdant in the wake of the north wind.

The reed-plot fills, the Winding Canal floods, and the Nurse Canal unplugs for me, that I may cross on them to the Akhet, to the place where the gods are born, and I am born there with them.

The sky's reedfloats are set for the Sun, that he may cross on them to the Akhet, to the place where the gods are born, and he is born there with them: the sky's reedfloats are set for me, that I may cross on them to

the Akhet, to the place where the gods are born, and I am born there with them.

My sister Sothis and my sibling, the morning god—I sit between them on the great seat that is beside the Ennead.

Ennead, please fetch for me to the four mound-gods who sit at their charcoal-burning and emerge from the eastern side of the sky, that they may bear this good statement of me, which my daughter the Cow has spoken for me, to Ka-Allocater, and Ka-Allocater may bear this good statement of me to the Dual Ennead.

Henenti is the one who takes my arm when I board the Sun's boat. I board by (benefit of) a king-given offering: I board and cross.

ADDRESS TO THE SPIRIT

558 RECITATION. You, Nemtiemzaf Merenre! Greetings, eternal one! The beaching of the Great Black Bull is beached for you, you alight in the senior god's alighting, the censing of him with long grey hair is censed for you in Heliopolis.

Be alive, be alive! Be authoritative, be authoritative! Life is borne in your wake. Be alive!

559 RECITATION. Nemtiemzaf Merenre, come in peace to Osiris! Welcome to you in peace to Osiris!

The marshes fill for you, the shores flood for you, as a king-given offering. Foremost of Westerners takes your arm upon the lip of the bowed mountain: (this is) Osiris's reward that he gives you for linen.

560 RECITATION. There is hacking by the hoe, a presented offering is laid down, Tebi's land is laid down.

The two cultivations yell before my [father] as he descends into the earth, (saying)—RECITATION WITHOUT PAUSE—"Geb, open your mouth toward your son Osiris. The one behind him is for ka, the one before him is for catches of fowl."

512–13 (See Pepi I, p. 159–60)[27]

694A (See Pepi I, p. 197)

697 (See Pepi II, p. 291)

INVOKING THE GODS

359 (See Teti, p. 80)

ADDRESS TO THE SPIRIT AS OSIRIS

535 (See Pepi I, p. 107)

SPELLS FOR APPEARING AT DAWN (VESTIBULE)

INVOCATION OF THE SPIRIT

610 RECITATION. Awake for Horus, stand up for Seth! Raise yourself, Geb's first son, at whom the Dual Ennead shake!

The shrine awaits you, the (festivals of the) first (days of the month) are made for you, you appear at the first of the month and become clean at the new-moon day. The great Mooring Post calls out, for you are He Who Stands and Does Not Tire in the midst of Abydos.

Earth, hear this which the gods have said! Horus says he will akhify his father as Ha, as Min, as Sokar, foremost of Spread-Lake.

[The earth] speaks for you, the horizon's gateway is opened to you and Geb's door pulls open to you. You emerge at the voice (of invocation) and he akhifies you as Thoth, as Anubis, the court's official.

You judge and associate with the Dual Ennead between the two Controlling Powers, in your akh that the gods have ordered to exist for you.

You go as Horus goes and speak [as] (Seth) speaks. Your foot's limits are the limits of the foot of the gods. You proceed to the lake, go upstream to Great Land, and course Abydos in your akh that the gods have commanded to exist for you.

A stairway is laid down for you (away from) the Duat and toward the place where Orion is, and the Sky's Ox receives your arm.

You feed on the god's food, for the scent of Dedwen, the Nile-Valley's lad, who comes from Bowland, is on you, as he gives you the incense with which the gods are censed.

The hereditary king's two daughters—the red ones of the two boats, who are on the Crown's Lord—have given you birth. The Sun calls to you from the zenith of the sky—as the Jackal, administrator of the Dual Ennead; as Horus with prominent neckband—that he might put you as the morning god in the midst of the Field of Reeds.

The sky's gate to the Akhet is opened for you, the mind of the gods is welcoming at meeting you as a star that crosses the Great Green that is under Nut's underside, in this privilege of yours that comes from the mouth of the Sun, while you sit on that metal chair of yours as the great one in Heliopolis.

You lead the akhs and content the Imperishable Stars, with your abundance from the grassland in which the gods have abundance and on which the akhs feed.

Your eyes are opened by the earth, your disassembled parts are raised by the Lord of Rebellion-town; Foremost of Akhmim raises you, having given great-bread and that wine-water; the atil-tree follows you, the sidder turns its head to you—(this is) a king-given offering, given to you as you for whom Anubis acts.

611–12 (See Pepi I, p. 198, and variants)

ADDRESS TO THE SPIRIT AS KING

701B (See Pepi I, p. 195)

703 (See Pepi II, p. 296)

701A (See Pepi II, p. 294)

GREETING THE GODS

**765* (See Pepi I, p. 194)

ADDRESS TO THE SPIRIT AT DAWN

581 (See Pepi I, p. 188)

**769* (See Pepi I, p. 199)

554 (See Pepi I, p. 191)

561B (See Pepi I, p. 192)

JOINING THE GODS

613 (See Pepi I, p. 196)

614 RECITATION. You, [Nemtiemzaf Merenre, …]. So, you […] to that portal of the Ba's compound. You give your arm toward them and they come to you in obeisance. You strike them with the baton and direct them with the scepter, in accordance with your new state (as one) of the possessors of honor.

INVOKING THE GODS AT DAWN

569 RECITATION. I know your name: I am not ignorant of your name. "He of the Crown" is the name of your father. Your mother is Peaceful, who gives birth to you morning by morning.

Limitless's birth shall be barred in the Akhet, should you ever bar me from coming to the place where you are.

Selket's birth shall be barred, should you ever bar me from coming to the place where you are.

The two shores shall be barred to Horus, should you ever bar me from coming to the place where you are.

Orion's birth shall be barred, should you ever bar me from coming to the place where you are.

Sothis's birth shall be barred, should you ever bar me from coming to the place where you are.

The two rutting gods—the Sun's sons, whom he has desired—shall be barred from him, should you ever bar me from coming to the place where you are.

Paths-Parter's birth shall be barred in the Pothouse, should you ever bar me from coming to the place where you are.

People shall be barred from the king, the god's son, should you ever bar me from coming to the place where you are.

Your crew of Imperishable Stars shall be barred from rowing you, should you ever bar them from letting me board that boat of yours.

People shall be barred from death, should you ever bar me from boarding that boat of yours.

People shall be barred from eating bread, should you ever bar me from descending into that boat of yours.

I am Destroys-Them, the messenger of the Sun, and I cannot be barred from the sky. The swallow-wort bush, doorkeeper of the sky, has given her arms toward me; Face-Behind-Him, ferryman of the Winding Canal, has landed for me. Roadblocks will not be set as barriers and will not be made against me.

I am one of you, gods. I have come unto you, Sun; I have come unto you, Limitless, that I might row you and extend protection to you. I love you in my belly, I love you in my heart.

570 (See Pepi I, p. 180, and variants)

572 RECITATION. "How beautiful inded is the sight, how satisfying indeed to see," says Isis, "how this god goes up to the sky, with his ba on him, his ferocity at his sides, his magic at his feet! He is acted for by Atum like he was acted for."

He fetches for you the gods who belong to the sky, having assembled for you the gods who belong to the earth, and they put their arms under you, making a ladder for you so that you mount to the sky. The starry sky's door is opened to you. Atum joins together the cultivations for you and gives you the towns of Geb, who argued for it, the mounds—Horus's mounds and Seth's mounds—and the Field of Reeds.

You are Ahes, foremost of the Nile-Valley land. You are Dedwen, foremost of Bowland. You are Sopdu under his mangroves.

Have they killed you or said you should die for them? You have become the most permanent of wild bulls against them, and you shall be at their fore, alive and enduring forever.

555 (See Pepi I, p. 191, and variants)

615 RECITATION. Put Horus's eye on the wing of his brother Seth![28] Tie the lashings, join up the ferryboats, for a son of Atum!

No son of Atum is marooned. Now, I am Atum's son, and Atum's son is not marooned.

616 RECITATION. O, you with the fist, ferryman of the Winding Canal! Fetch that (ferryboat) for me and ferry me!

BECOMING THE SUN'S URAEUS

583 (See Pepi I, p. 189)

SENDING THE SPIRIT TO THE GODS

617 (See Pepi II, p. 293)

ADDRESS TO THE LIVING

618 RECITATION. Please be still, people, and hear […] near Foremost of Westerners.

ADDRESS TO THE SPIRIT AT DAWN

306 (See Unis, p. 61)

619 RECITATION. Raise yourself, Nemtiemzaf Merenre! Raise yourself, you of the great adze! Raise yourself from off your left, put yourself on your right. Wash [your] arms [with] this fresh [water] that your father Osiris has given you.

I have farmed barley, I have reaped emmer, and I have made with them (offerings) for your festivals that Foremost of Westerners has made for you.

Your face is that of a jackal, your middle is that of Qebehut, your rear is a broadhall.

A stairway to the sky is laid down that you may go up. You judge between the two great gods at the Dual Ennead's shoulder. Isis cries out for you, Nephthys screams for you, and she of Buto sits at your seat's feet.

You take your two oars—one of juniper, the second of pine—and cross the lake to your house, the Great Green, and save yourself from the one who did this to you.

Aha! Beware of the great lake!

Fragments

Only one unplaced fragment of Merenre's Pyramid Texts has been published to date, with seven columns and a few words of an unidentified spell that also appears in a small unplaced fragment from Pepi II's pyramid. Preliminary publications also refer to five other fragments, as yet unplaced, with portions of the following spells: PT 458, 508, 658A–B, 659, and ⋆757.

Notes

1 The west and east walls of the burial chamber and antechamber, the middle section and west wall of the northern section of the corridor, and all but the west wall of the vestibule. No texts have yet been noted for the destroyed walls of the passage to the serdab and the ascending corridor.

2 The first two titularies (PT 8) are on the north and south faces of the sarcophagus, respectively; the three following (PT 9) are on the west and east faces and the lid, respectively. The final titulary (PT 10) is in a horizontal line below the other texts on the west wall.

3 PT numbers in *italics* denote spells whose existence has been noted in print but whose texts have not yet been published.

4 A single spell here.

5 Most copies from the Middle Kingdom and later have *dwn-ᶜnwj* "Spread-wings."

6 This spell identifies the deceased, like Geb, as a son of Shu, but assures Geb that he himself is "eldest and senior."

7 No spells have been noted for these columns.

8 Perhaps also a second copy of PT 33, as in later pyramids. The existence of PT 43 has not been noted for Merenre's pyramid.

9 One published fragment belonging to the north wall of Merenre's burial chamber contains these two spells, belonging to the Insignia Ritual. They undoubtedly followed the spells of the Offering Ritual, but their exact position on the wall has not been published. The ritual's conclusion (PT 32 … 224) follows that of the Offering Ritual (PT 244) on the east wall.

10 The existence of the closing invocation of the Offering Ritual (PT 223) has not been noted for Merenre's pyramid; the spell may have been on the north wall.

11 Evidently addressed to the king's son, acting as Horus, by another officiant. Possibly an error, however (though repeated in Pepi II's copy): Neith has "he has given it to you that you may provide your face with it."

12 This and the following stanza refer to the individual members of the "Big Ennead."

13 No spells have been noted for the final 14 columns of this series.

14 An unknown amount of text is lost after PT ⋆736. PT 470 and 484, and PT 465 and 488, occur on two separate fragments; the order of these two fragments after PT ⋆736 is uncertain. The missing text amounts to 40 columns.

15 No spells have been noted for these columns. The spell or spells they contained may have belonged to this series or the next.

16 No spells have been noted for these columns. The spell or spells they contained may have belonged to this series or the next.

17 No spells have been noted for these columns. The spell or spells they contained may have belonged to this series or the next.
18 No spells have been noted for these columns. The spell or spells they contained may have belonged to this series or the next.
19 No spells have been noted for the final three columns of the east wall of the south section of the corridor.
20 A reference to the myth in which Seth dismembered Osiris's dead body and cast the parts in the Nile.
21 Merenre's editor has occasionally replaced the original second-person pronoun with the king's name. The translation adopts a consistent second-person reference.
22 A play on words between "Horus" (*ḥrw*) and "far" (*ḥr*).
23 A play on words between "vanish" (*tnm*) and "Atum" (*jtmw*).
24 The text in parentheses is omitted in Merenre's copy; Wedjebetni's copy has "about you, father."
25 Merenre's editor has redacted these spells from an original first person into the second person.
26 Merenre's editor has partly redacted this spell from a first-person original into the second person, and the same is true, to a lesser extent, of Pepi II's copy. The translation reflects the original text.
27 The remainder of the west wall after PT 560 is unpublished. It spells have been noted, but their order is also unpublished; the same is true for PT 359 and 535, from the east wall.
28 These commands are directed to the gods addressed in PT 555.

V

The Pyramid Texts of Pepi II

Fifth king of the Sixth Dynasty, Pepi II ruled for nearly a century (ca. 2246–2152 BC). The substructure of his pyramid is slightly smaller than that of Pepi I but better preserved: with the exception of the south wall of the antechamber,[1] its inscribed walls have either survived largely intact or have been reconstructed to the point that their contents are known.

As in Merenre's texts, the king is referred to by his throne name, Neferkare ("Perfect One of the Sun's Ka"), as well as his personal name. The two names usually appear together, with the throne name second, but in a few cases spatial considerations have dictated the use of one name alone. The king's full titulary appears on the external sides of the sarcophagus and in horizontal bands at the bottom of the wall on either side of the sarcophagus. Pepi II also adopted Teti's practice of beginning each column of text as well as individual spells with the monogram for *ḏd-mdw* "recitation." The layout of the texts generally follows the pattern established by Pepi I.

The walls of the burial chamber around the sarcophagus are inscribed with a series of spells commending the king's body to Nut. Beginning on the west gable, these continue in two sequences, each running from the west end of the north wall to the west wall and the west end of the south wall,[2] and end with two sequences at the bottoms of the north and south walls. The texts on the side walls are distinguished from those on the walls' eastern sections by signs facing outward (east).

Pepi II's pyramid preserves the complete sequences of the Offering and Insignia Rituals on the east end of the burial chamber's north wall. The rites open with a unique Mouth-Opening Ritual (PT 12A–22), as in the pyramid of Merenre. The rituals themselves are arranged in five registers, meant to be read in two sections (Fig. 4).[3] The Insignia Ritual occupies register I and the east end of registers II–IV, and the Offering Ritual, the west end of registers II–V. The concluding spells for both rituals occupy the east end of register V (PT 223 … 244).

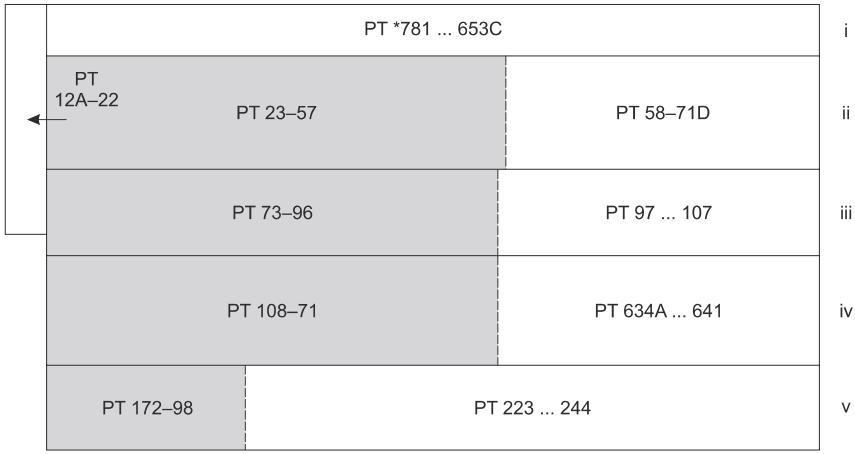

Fig 4. North Wall of Pepi II's Sarcophagus Chamber, East End
(Offering Ritual shaded)

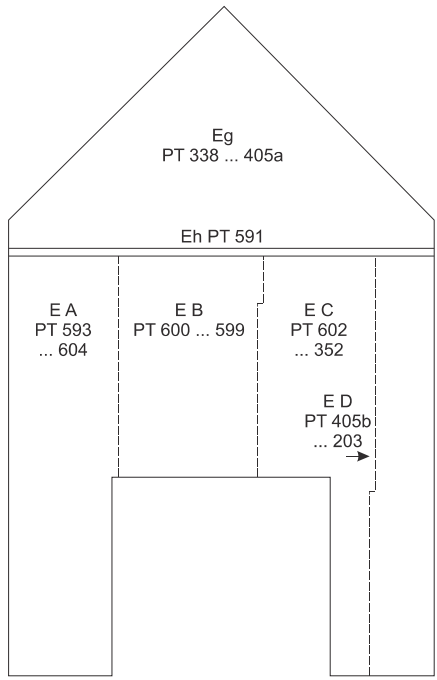

Fig 5. East Wall of Pepi II's Sarcophagus Chamber

The eastern part of the burial chamber's south wall opens with an invocation to Geb (PT 592) and contains the Resurrection Ritual, both the basic texts first found in Unis's pyramid and spells from the extended ritual used by Pepi I and Merenre, which concludes on the east wall.

The east wall is divided into two sections, gable and wall, separated by a horizontal line of text. Its spells are generally the same as those in the pyramid of Merenre, but their arrangement is more complex (Fig. 4). Merenre's sequence indicates that the wall begins with PT 593 … 352 (E A–C in Fig. 4), including three spells for the protection of the pyramid (PT 600–601 and 599), as in Merenre's pyramid. The sequence then jumps to the gable (Eg), the last column of which is continued after PT 352 (E D), and ends in the horizontal (Eh). As in Merenre's pyramid, the texts alternate between spells addressed to the spirit or to the gods on his behalf and personal spells originally meant to be spoken by the spirit himself, but in this case the personal texts are interspersed among the ritual spells instead of situated after them. The reason for this convoluted arrangement is not evident; it may have been conditioned in part by the desire to place most of the personal spells in the gable, as in the pyramids of Unis and Teti.

In the passage leading to the antechamber, the king's spirit encountered texts enabling him to leave the Duat, beginning with a number of personal spells and ending with a series addressed to the spirit. The west wall of the antechamber is divided into gable and wall, separated by a horizontal line of text. Its spells are mostly the same as those found on this wall in the pyramids of Pepi I and Merenre; both personal and ritual, they were intended to facilitate the entrance of his spirit into the Akhet. Six groups of fragments can be assigned to the destroyed south wall of the antechamber, all concerned with the spirit's passage through the Akhet.

The east wall of the antechamber is divided in three sections, like the west wall. Its texts begin on the gable, with a series commending the spirit at the end of the Akhet to the sun, including a number of spells from Teti's serdab passage and Merenre's east gable and wall. Spells for the newborn spirit's control of sustenance and protection from inimical beings follow on the wall below the gable (the horizontal line is lost), many of which are found on the same wall in other pyramids. The wall ends with two spells for boarding the sun-boat and preparing to leave the Akhet. These anticipate, and may begin, the series on the north wall, which deals with the same subjects.

The themes of the texts in the corridor are the same as in preceding pyramids: leaving the Akhet, proceeding toward the sky, and joining the gods. The spells are largely the same as those found in the corridors of Pepi I and

Merenre. The spells in the vestibule form a single series for the spirit's appearance at dawn and reception into the gods' company. These read from the south wall to the east wall (with PT ⋆730 divided between the two walls), and then from the west wall to the north wall, and are mostly identical to spells in the vestibules of Pepi II's two predecessors.

SPELLS FOR THE SARCOPHAGUS (BURIAL CHAMBER, SARCOPHAGUS AND WEST END)

A. THE KING'S TITULARY[4]

8 The living one, the Dual King, Neferkare, the divine one of the Two Ladies' appearance, Pepi, alive forever.

The living one, the divine one of Horus's appearance, the Dual King, Neferkare, the Sun's bodily son, alive forever.

9 The living one, the divine one of Horus's appearance, the Dual King, [Neferkare], the divine one of the Two Ladies' appearance, Pepi; the Sun's son and Geb's heir, Neferkare, given life like the Sun forever.

The living one, the divine one of Horus's appearance, the Dual King, Neferkare, the divine one of the Two Ladies' appearance, Neferkare; the controlling falcon of gold, Pepi, the Sun's son, Geb's heir, and Nut's child, alive forever.

9 The living one, the divine one of Horus's appearance, the Dual King, Pepi Neferkare; the controlling falcon of gold, Pepi Neferkare; the Sun's son, [Geb's] heir, […] Pepi Neferkare, given life, stability, authority, and all happiness forever.

[The living one, the divine one of Horus's appearance], the Dual King, the divine one of the Two Ladies' appearance, the controlling falcon of gold, Pepi Neferkare, Geb's heir, alive like the Sun forever.

The living one, the divine one of Horus's appearance, the Dual King, Pepi Neferkare; […] Neferkare; […] Pepi Neferkare, alive forever.

B. AWAKENING THE SPIRIT

AWAKENING THE SPIRIT AS OSIRIS

437 (See Pepi I, p. 109, and variants)

CLEANSING AND CLOTHING THE SPIRIT

424 (See Pepi I, p. 108)

436 (See Pepi I, p. 109, and variants)

335 (See Teti, p. 74)

423 (See Pepi I, p. 106, and variants)
441 (See Pepi I, p. 111)
438 (See Pepi I, p. 110)

ADDRESS TO THE SPIRIT AS OSIRIS IN THE DUAT

442 (See Pepi I, p. 111, and variants)

INVOKING HORUS ON BEHALF OF THE SPIRIT

440 (See Pepi II, p. 111, and variants)

HORUS INVOKES THE SPIRIT

620 RECITATION. I am Horus, Osiris Pepi Neferkare; I do not let you suffer. Come forth! Awake to me, that I may tend you.

C. SENDING THE SPIRIT TO NUT

ASCENDING AS A FALCON

654 RECITATION. Ho, Pepi Neferkare! […] with gaping mouth, replacing […] Ptah.
You with braids, come to him! Come to him!

655A RECITATION. I am the juvenile who emerges as the Sun; I have emerged from between the Dual Ennead's thighs. I was conceived by Sekhmet, I was given birth by Wine-Press.
I am a falcon who emerges as Horus's eye, (which is) the uraeus that emerged as a falcon, that emerged as Horus's eye. I have flown up and landed on Evolver's brow in the prow of the boat that is in Nu.

655B RECITATION. Upswellings to the sky, upswellings to the earth! My plumage is [that of] a bird. I reach the sky as two falcons, as the god […] the Field of Reeds, a star that crosses the Great Green.

655C RECITATION. […]. My plumes are the Sokar-boat's plumes, [my] goings are Anubis's [goings]. I speed away from you (all).

INVOKING THE GODS

585 (See Neith, p. 304)

ADDRESS TO THE SPIRIT

370–71 (See Teti, p. 86)
366 (See Teti, p. 84, and variants)

INVOKING THE SUN

336 (See Teti, p. 74, and variants)

CENSING

621 RECITATION. Osiris Pepi Neferkare! Here is the scent of Horus's eye on you. Here is Horus's eye, which he spread out in its scent.

ADDRESS TO THE SPIRIT AS OSIRIS

658A [RECITATION. Ho], Osiris Pepi Neferkare! [Thoth] has fetched [Horus for you in his identity of …] Horus [comes] and allots you [among the gods]. The gods have made you sound, for they love you. The gods have desired you for Horus, in your identity of the one from Elephantine. The gods have made you for Horus, in [your identity of the eye.

Horus has seized Seth for you and put him under you, that he may bear you and tremble under you] in the earth's trembling: don't let him get away from you. Ho!, you have become more sacred than he. Emerge, take up your position up on him. Return him to yourself, jump up on him […] life. Clasp [your arms all around him in your identity of] the dove, ba [… Don't you let loose] of him; don't let him go out from you.

Horus has put your opponents under you, transported and guided. Thoth has allotted them to you, dragged them to you, felled [them] for [you under] you, and has given […] Horus's [eye, that you may] be content …] it to you […].

Horus has filled you complete with his eye, in its identity of the deposited offering. Horus has rescued his eye from Seth and given it to you. This his sweet eye, return it to yourself: oh, [may it endure with you …] your limbs […] has made sound […]. You have ascended […].

Ho, Osiris Pepi Neferkare! Horus does not imbibe from you, in your identity of the inundation. Horus has received you: don't totter. Bear up your mind, let your mind enlarge (with happiness) […].

Horus has given you his children, that they might bear you and follow you and you might have control of them. Horus has lifted you up, in [your] identity [of the Sokar-boat and … you] in your identity of Sokar.

Be alive and move about [every day in your identity of the Akhet] from whom the Sun emerges, esteemed, sharp [… for the course of] eternity.

658B RECITATION. Osiris Pepi [Neferkare …] with [Horus's] eye […].

D. ASCENDING TO NUT

BOARDING THE SUN-BOAT

624 RECITATION. I have gone up on Shu, I have climbed on the wing of Evolver. Nut is the one who has received my arm, Nut is the one who made a path for me.

Greetings, you two falcons in the prow of that boat of the Sun, who sail the Sun to the east! May you lift me and raise me up to the Winding Canal. When you put me among those imperishable gods and I make landfall among them, I cannot perish, I cannot end.

I sit between the two great gods and give judgment among the gods. Each of the two makes his brother Mindful mindful of him as his brother.

I am Defdji, who comes forth by day. I am Osiris, who comes forth by night.

268 (See Unis, p. 52)

625A (See Neith, p. 322, and variants)

625B [RECITATION].[5] My [kilt] is that of a sky-official, and my compound is thereby among those who have identities.

[… the Sun in the Cool Waters, and] humanity as well as my two boats [speak to me], for my identity is there as the one of the Akhet, [at whose voice] the idols grow afraid. I return inside] the great circuit beside Him Who is in His Terrorizing.[6]

Any god who will give to me will become powerful enough to acquire [his body against his opponents.]

I […] Maat and enliven peace out of fighting, beside Him Who Demands. That is I.

ASCENDING TO NUT

321 (See Unis, p. 65, and variants)

272 (See Unis, p. 54)

626 RECITATION. I have emerged as a great one, I have alighted as a falcon. My sight is on the Dilapidated One's coil. I split up the isles and delimit the isles' borders, and the god's two cultivations are given to me.

627A RECITATION. I am an equipped akh who demands to come into being.

The sky shouts, the earth moves […] my birth in the beginning of the month and my conception in the middle of the month. I have emerged on a locust's vertebra and among those children of an attacker (hornet), [My] wings [are those of …] as uraei. I go to sleep

after ascending to the Sun every day, and the shrine (of the Sun's boat) is opened to me when the Sun shines.

I have gone up on a cloud and descended [in water. I am an equipped akh who demands to come into being].

I [put] Maat before the Sun on the day of the New-Year's festival. The sky is in contentment and the earth is in gladness, for they have heard that I put Maat [… and they] greet my [entrance] in my court because of the correct phrase that comes from my mouth. I have demanded my requirement as ruler: two arouras [of land …].

I [am] a big falcon who demands to come into being. I course the sky on its four parts.

I jave gone up on a cloud and descended [in] water. I am an equipped akh.

627B [RECITATION].[7] I am a big falcon on the battlements of Hidden-Identity's compound, who takes Atum's property to him who sweeps the sky away from the earth and Nu.[8] [My eyes are now those of] the Lord [of Sunlight], my lips those of the bull of idols; my neck is that of the mistress of flame; my claws are those of the bull of the evening; [my wings are those of Thighs Forward] in [the midst of his shrine].

Authoritative Utterance has been given to me as He Whose Face Suffered, the great one beside him who is in Nu: my seniority as foremost [of Heliopolis] will be a continual title.

He Who Moves About [is the one who has directed] me toward the Field of Sunlight; my hands have fallen on He Whose Dispatches Circulate, north of the island of Elephantine; I have strewn the earth (with sunlight) in my first idol beside [… Sees] Behind Him; I [have] reached the Akhet with a leading uraeus in my first birth; I have gone away on sharpness of glances. I have become effective in my ba of First of [His] Cavern; […]*w.s*-tree at the shoulder of the *nfr.s*-tree.

My identity has been made as a divine falcon of whom he who passes him is afraid, for I am the firstborn, senior to the Terrorizer [in] the surroundings of the two compounds.

I am now off to my place of malachite[9] and my food is now in the fields of rest and the lakes of turquoise. Untold numbers cry out to me [when I am established in the sky] forever, and I lead the Sun in his two Maat-boats on the day of closing out the year.

ADORNING THE SPIRIT AS KING

412 (See Teti, p. 90, and variants)

449 (See Pepi I, p. 113)

COMMENDING THE SPIRIT TO NUT AND THOTH

428 (See Pepi I, p. 108, and variants)
446 (See Pepi I, p. 112)
447–48 (See Merenre, pp. 213–14, and variants)
450–51 (See Pepi I, p. 113, and variants)
367–68 (See Teti, p. 85, and variants)
589–90 (See Merenre, p. 244, and variants)

INVOKING THE SPIRIT AND NUT

426–34 (See Pepi I, pp. 107–108, and variants)
443–44 (See Pepi I, p. 112)

CLEANSING AND CROWNING THE NEWBORN SPIRIT

454 (See Pepi I, p. 114)
425 (See Pepi I, p. 106)
455 (See Pepi I, p. 115, and variants)
452–53 (See Pepi I, p. 114, and variants)

TENDING THE SPIRIT AS OSIRIS

356 (See Teti, p. 76, and variants)
422 (See Pepi I, p. 105)
365 (See Teti, p. 84, and variants)
373 (See Teti, p. 87)
369 (See Teti, p. 86)
332 (See Teti, p. 73)

622 RECITATION. Osiris Pepi Neferkare, I have arrayed you with Horus's eye, this Renenutet of whom the gods have been fearful, that the gods may be fearful of you like their being fearful of Horus's eye.

623 RECITATION. Osiris Pepi Neferkare, accept Horus's eye that I have made, for he has shot it.[10]

ADDRESS TO THE SPIRIT AS OSIRIS IN THE DUAT

663 [RECITATION.[11] Ho, father Osiris Pepi Neferkare! Live!] Be [alive] in this your identity that is with the gods, apparent as Parter, [as the Ram at the fore of] the living.

[Such is this Pepi Neferkare], who is amongst you, gods!

Your baton is set in your hand, (Pepi Neferkare), that you may open the ram-bolted gates that bar [the Fenekhu. You number those of the night, direct] the Nine Bows, and take the hand of the Imperishable Stars. The great ones gather to you and the watchers wait for you, [for Horus who tends his father.

Ho, Pepi Neferkare! How elder is he who sleeps], how great he who is asleep, for this elder one has spent the night abed. Awake! Raise yourself, for [great praise is toward you and the great scent is toward you]. Pleasant to your nose is the scent of the Firstborn's Thing. Wash yourself, for you have received these your four washing-jars [that have been filled from the god's canal, that you may become clean] through them as a god and go forth through them as the Sun's eye. So, stand at the fore of the Imperishable [Stars, governing at their fore as Geb at the fore of] the Ennead's [body,] a Heliopolitan governing [in the session of the living god]. Acquire the crown [as a sole star who wipes out his opponents.

Behold (the manner of) your going, Pepi Neferkare], which Horus described to his father Osiris, through [which he became ba, through which he became akh, through which he became esteemed.

Ho, Pepi Neferkare! Come, that I may do it for you, father] Pepi Neferkare, and you [may become ba] through it, become [akh through it], and become esteemed through [it—that you may become ba through it and take control through it.

Father Pepi Neferkare, you have become ba, akh, and esteemed. You have your ba] around you, you have your akh within you, [and you have your] mind [of] your body. I have severed your shackles [as Horus in his (royal) house, I have loosened for you, father Pepi Neferkare], your hobbles as Seth in Takhbet, [and you have entered into] the house of defense, for [your father Geb] has defended you. [He who will reject] you will not live; he who calls behind you "One who goes back," that [is not] your [name.

Horus's eye] endures for you: [(put) your hand on this your bread! Endow yourself with] this your bread like Horus endowed himself with his eye: this is (it, in) the distinguished identity of the endowed offering. Supply [yourself with this your bread like Horus supplied himself with his eye]: this is [(it, in) the distinguished identity] of the supplied offering.

So, ascend to the sky amongst the gods, because of this your identity [which your father Osiris has made for you as Horus of the Duat, (the identity) that strikes them], that destroys them, that spews them out, and you will strike them, destroy them, and spew them out at the lake, at the Great Green, [your fingernails hackers of the compound of] your hunt-quarry.

Behold this which I have done for you, father Pepi Neferkare: I have taken you away from your impediment [and have not given you, Pepi

Neferkare, to] your hunt-quarry—[which is the she-centipede] that is in your sight, akhs!

The sky's door is opened to you, [the Cool Waters' door] is pulled open to you. [You call to] the Moorer as Isis, the Mooring-Post calls to you as Nephthys. Be apparent on the great causeway and circulate [in the Horus Mounds, circulate in the] Seth [Mounds].

I have been effective for you, father Pepi Neferkare; I am not useless for you, akhifying you and making firm your jar-stand [and your bread. Your bread is at its proper time, your morning bread is at] its proper time, Pepi Neferkare. Your bread is present every day. Let me assure you that the one I have mentioned to you will continue to exist, the tomb that is the limit of [the vision of him whose identity is] distinguished. You should associate with your predecessor, Osiris.

[You have] your ox, [your fowl, your thousand of] red […], your thousand of figs, your thousand of wine, your thousand of sidder-bread, your thousand of *ḥbnnt*, your thousand of roast grain, to which Geb gave birth for you. [Water] provides nurture for you, [the outflow that comes from Osiris provides nurture for you]. Ah to you, father Pepi Neferkare! You have your water, you have your inundation, you have your milk that is from your mother Isis's breasts.

*716 RECITATION. The sky shouts, the earth trembles, [and the gods grow excited before the birth of the god]. Oh, Pepi Neferkare, Geb has given you and Nut has received you.

So, you go forth to the sky, and the sky's door is opened to you. The earth is plowed for you, an offering is laid down for you.

[Your grasp is taken by the sunlight] and humanity is given to you. Seth ferries you in the Winding Canal as one in the crew. You find the two effective goddesses waiting, and they put what is at their head [at your head, put what is at their neck] at your neck, and commend you to the fore of all the Enneads as the heir of Geb. Nu is given to you under your feet, […] his […] as the sky.

BOARDING THE NIGHTBOAT AND DAYBOAT

262 RECITATION. Do not be ignorant of me, god, since you know me. Do not make me ignorant of you, god, since I [know you], whom [I call He Who Has] Perished.

[Do not be ignorant of] me, Sun, since you know [me]. Do not make me ignorant of you, Sun, since I [know you], whom [I call] Esteemed, eldest of those who have been provided for, lord of all.

Do not [be ignorant of] me, Thoth, since you know me. Do not make [me] ignorant of you, [Thoth, since I] know you, whom I call He Who Sets Alone.

Do not be ignorant of me, you in the Duat,[12] since you know me. Do not make [me ignorant of you, you in the Duat, since] I know you, whom I call He Who Wakes Sound.

Do not be ignorant of me, Sothic Horus, since you know me. Do not make [me ignorant of you], Sothic [Horus], since I know you, whom [I] call Difficult.

Do not [be ignorant of] me, Sky Bull, since you know me. [Do not make me ignorant of you], Sky [Bull], since I know you, [whom] I call [That Enduring One of the Undersky.

Look], I have come. Look, I [have emerged. I have not come] of my own accord: what came for me was a god's dispatch, and [the god's] word is elevating me [to] the path above that ba's house, and [I] have escaped [the Great Lake's wrath].

I [cross in] the great ferryboat without a fare being taken in it; [the White Palace] of the great ones cannot bar me on the Beaten Path of Stars—[for look, I have reached the sky's height and] humanity [have seen me].

I call for the cobra in the Nightboat: I am the one who will row in it.

[I recognize the uraeus in] the Dayboat: I [am the one who bails it].

I […], in turn, in each of the two identities I have. I am taken by [… and …] me to the Sun.

AWAKENING THE SPIRIT

458 (See Pepi I, p. 123)

603 (See Pepi I, p. 126)

E. SPELLS FOR THE SARCOPHAGUS

BEING TENDED BY NEPHTHYS

628 RECITATION. Hey, you Pepi Neferkare! Turn about, you Pepi Neferkare! I am Nephthys. I have come that I may take hold of you and give you your heart for your body.

629 RECITATION. Osiris Pepi Neferkare, I have come excited for love of you, Pepi Neferkare.

630 RECITATION. Osiris Pepi Neferkare, I have deflected the expectoration (of Seth) from you: I am streaming, I am dripping.

631 RECITATION. I have gathered my brother and joined together his limbs.

632 RECITATION. My mind is full for the place where you are. How detrimental is your scent! How lacking is your scent! How great is your scent!

633 RECITATION. You, (Nephthys), are the one who wails over him.

BEING TENDED BY NUT

327 (See Teti, p. 73)

330–31 (See Teti, p. 73)

326 (See Teti, p. 72)

11 RECITATION BY NUT: I protect your perfection inside this my ba,[13] for all life, stability, authority, and health for the divine one of Horus's appearance, the Dual King, Pepi Neferkare, the divine one of the Two Ladies' appearance, Neferkare; the controlling falcon of gold, Pepi Neferkare, alive forever.

BEING TENDED BY ISIS AND HORUS

664A RECITATION. Hey, you Pepi! Turn about, you Pepi Neferkare! I am Isis. I have come that I may take hold of you and give you your mind for your body.

664B RECITATION. Osiris Pepi Neferkare, I am Isis. I have come, earth's favorite, having returned to the place where you are. I have come that I may take hold of you.

664C RECITATION. Horus is here within your arms so that he may tend you. He becomes akh again with you, in your identity of the Akhet from which the Sun emerges. Enfold your arms all about him, and he will not be away from you.

664D RECITATION. Osiris Pepi Neferkare, [your bones] are tied together [for] you, your limbs are joined together for you, your mind is set in its place for you. Osiris Pepi Neferkare, do not groan, [do not moan.
Osiris] Pepi Neferkare, I have gotten your mind into your body for you, I have put it in its place for you. Should it be demanded from you, don't give [it].

664E [RECITATION. Osiris] Pepi Neferkare, I am Horus. I have come that I may defend you from [your opponent] because of what he has done to you.
Osiris Pepi Neferkare, I have commended you to [your mother Nut], that she may raise you.

Osiris Pepi Neferkare, I have come that I may defend you. Nut, collect [him] to [you]; Nut, raise [him to you].
Horus's children, […].

435 RECITATION. Osiris Pepi Neferkare, I am Nut, the Granary. I wipe the mouth of Osiris Pepi [Neferkare].[14]

BEING TENDED BY GEB

*780 RECITATION BY GEB: All life, stability, health, and happiness for the divine one of Horus's appearance, [the Dual King], Pepi Neferkare […] within my arms, alive, stable, [and healthy forever].

THE INSIGNIA AND OFFERING RITUALS (BURIAL CHAMBER, NORTH WALL, EAST END)

A. INITIAL MOUTH-OPENING RITUAL[15]

12A RECITATION. Receive your head. BREAD.

12B RECITATION. […].

13 RECITATION. Your head is placed for you. Your head is set to the bones for you.

14 RECITATION. Give him his eyes, that he may be content. THE OFFERING SLAB.

15 RECITATION. Geb has given you your eyes, that you may be content.

16 [RECITATION. Ho], Osiris Pepi [Neferkare]! […] Horus's eye. A JAR OF WATER.

17 RECITATION. Thoth, set his head on him. A VASE OF WATER.

18 RECITATION. Have it brought to him. A DRINKING-CUP OF WATER.

19 […]

20 [RECITATION. Ho, Osiris] Pepi Neferkare! I have come in search of you. I am Horus: I have penetrated your mouth for you. I am your son, whom you desired: I have parted your mouth for you.
[Announce him to his mother, for she is bewailing him; announce him to her who unites with him.
How sweet is your mouth], for your mouth has been adjusted for you to your bones.
RECITATION 4 TIMES: Osiris Pepi Neferkare, I have parted your mouth for you with the one who stole Horus's eye. 1 FORELEG.[16]

21 [RECITATION. How sweet is your mouth, for your mouth is adjusted for you to your bones. Your mouth is parted for you, your eyes are parted for you.

Ho, Pepi Neferkare]! Your mouth is parted with Anubis's adze, the metal Striker that parted the mouth of the gods.

Horus, open the mouth of this Pepi Neferkare! [Horus, part the mouth of this Pepi Neferkare!

Horus has opened the mouth of this Pepi Neferkare, Horus has parted the mouth of Pepi] Neferkare, with that with which he parted the mouth of his father, with that with which he parted the mouth of Osiris: with the metal that came from Seth, the [metal] Striker [that parted the mouth of the gods. The mouth of this Pepi Neferkare has been parted with it, and he goes and claims his body with the Big Ennead in the Official's Compound in] Heliopolis and acquires the crown with Horus, lord of the elite.

22 RECITATION. Osiris Pepi Neferkare, I have fetched you your son whom you love, and your mouth has been parted.

B. THE INSIGNIA RITUAL

PRESENTATION OF ROYAL REGALIA

*781–87 (See Neith, p. 306–307, and variants)

LIBATION AND CENSING

*788 RECITATION. Accept Horus's eye, his sound one.

A SITULA.

*789 RECITATION. Osiris Pepi [Neferkare, accept] Horus's eye, the sound one of your body. [This] sound [eye of Horus is] sound: acquire [it for yourself]. I have gotten it for you, Horus's sound eye that is from […].

Ho, Pepi Neferkare! […] with it: provide […].

Osiris Pepi Neferkare, [Horus has given you] his sound eye, and [it] makes sound […].

? RECITATION. Osiris Pepi Neferkare, […].

RECITATION. Osiris Pepi Neferkare, […].

… (27 columns lost)

PRESENTATION OF THE KILT

635 RECITATION.[17] Osiris Pepi, I have gotten for you Horus's eye that was in Ta'it-town, that Nurterer of whom the gods have been fearful, that the gods may be fearful of you like they are fearful of Horus.

Osiris Pepi Neferkare, Horus has put his eye in your front, in its identity of the Great of Magic.

Osiris Pepi Neferkare, you have appeared as Dual King.

651–52 (See Neith, p. 308)

PRESENTATION OF SWORD AND DAGGER

653A–C (See Neith, p. 308)

PRESENTATION OF KILT REGALIA

58–59 (See Neith, p. 308)

PRESENTATION OF LINEN

60 [RECITATION. Osiris Pepi Neferkare, …], whom you awaken because of Horus's eye.

SIX-WEAVE GOD'S LINEN.

61 (See Neith, p. 309)

PRESENTATION OF MACES, SCEPTERS, AND STAVES

62 (See Neith, p. 309)

63 [RECITATION.[18] Osiris Pepi Neferkare, betake yourself to your son] Horus: place him within you. A HORUS-MACE. ARRAY (WITH) 1 MACE AND 1 SCEPTER.

[I am Isis: go behind me, father Osiris Pepi] Neferkare. A *MḤN*-MACE AND A TAMARISK MACE: 1 HORUS-MACE.

64–71A (See Neith, p. 309–10)

PRESENTATION OF BOWS AND ARROWS

71B (See Neith, p. 310)

71C RECITATION.[19] [Horus has saved himself from his opponent, Horus has arrayed himself with] the woven cloth. [This Pepi] is justified [with the gods, this Neferkare has acquired the crown] with the Big Ennead that is in [Heliopolis].

[Horus in Osiris Pepi, seize] him. (Seth), go under this Neferkare. Splay [that one yonder who has stood up. Seize him: accept, I have given him to you. Put him under you: don't let] him go away from you.

PUT AROUND (THE SARCOPHAGUS).

71D (See Neith, p. 310)

PRESENTATION OF OTHER EQUIPMENT[20]

97 PUT AT HIS LEFT ARM.

RECITATION. Osiris Pepi Neferkare, this is the eye of Horus that he demanded from Seth.

98 Osiris Pepi Neferkare, Horus has given you his eye in your arm.

99 Osiris Pepi Neferkare, I would have given you Horus's eye: give me your arm, that I may give it to you.

LET THE […] DESCEND.

100 PUT IN HIS LEFT HAND.

RECITATION. Osiris Pepi Neferkare, I have struck that which would lay waste, for I have desired you: I am the one who tends [his father in you].

101 Osiris Pepi Neferkare, that which tends you comes: acquire Horus's eye […].

102 I am Horus. Osiris Pepi Neferkare, […]. Give me your arm […]. Acquire […].

103 PUT IN HIS LEFT [HAND].

RECITATION. Osiris [Pepi Neferkare, …] against you.

104 Osiris [Pepi Neferkare, …] your left [hand].

105A […], that you may lead with it.

636 So, be watchful, great one. Give me your arm, that I may let you stand up. I have come that I might embrace you, I have come that I might defend you. I will tend you: I cannot delay tending you.

Be alive, be alive, live! You belong to [the gods], but are sounder than they.

So, live, father Osiris Pepi Neferkare! Horus's eye has been set for you with you.

105B I have come that I might strike the one who pulled you down, that I might prevent you from being immersed.

Osiris [Pepi Neferkare, …].

[Osiris] Pepi Neferkare, I have come that I might tend [you …].

[Osiris] Pepi Neferkare, I have given [you Horus's eye: may it endure] for you with you.

Osiris, I have given [you Horus's eye]. Horus's [eye] is with you: it [will endure] for you with you.

105C [I have come that I might strike the one who pulled] you [down], that I might prevent (you from being immersed).

CENSING[21]

[PUT] UNDER HIS HEAD

30 RECITATION. Horus in this Osiris Pepi Neferkare, provide yourself with Horus's eye: accept it for yourself.

31 RECITATION. Osiris Pepi Neferkare, Horus has filled you complete with his eye.

26 RECITATION. Horus in Osiris Pepi Neferkare, accept Horus's eye with you: here is Horus's eye, which spread out to him in its scent.

27 RECITATION. Osiris Pepi Neferkare, here is Horus's eye: provide yourself with its scent.

28 RECITATION. Osiris Pepi Neferkare, Horus has given you his eye: provide your face with it.

ONE CAKE OF INCENSE.

29 RECITATION. Ho, Pepi Neferkare! I have come having gotten Horus's eye for you. You should provide your face with it, and it will cleanse you, with its scent on you—let the scent of Horus's eye be on this Pepi Neferkare—and remove what is bad of you, and defend you from the inundation of the hand of Seth.

Ho, Pepi Neferkare! Horus's sound eye will endure with you: Horus's sound eye is sound.

DRIED INCENSE.

598 (See Merenre, p. 217)

PRESENTATION OF TWO BOWS[22]

106 RECITATION. Ho, Pepi Neferkare! I am your son; I am Horus. I have come having gotten for you Horus's two eyes of his body: seize them, combine them to yourself. I have gathered them to you, I have joined them to you complete.

Horus [has placed] them at this Pepi Neferkare's feet, that they may lead this Pepi to the Cool Waters with Horus, [to the sky with] the great god, and save this Pepi from all his opponents.

107 Osiris Pepi Neferkare, I have gotten you Horus's two eyes, which spread out his mind: gather [them to you, seize them for yourself.

Horus in Osiris Pepi, I have gotten for you Horus's two eyes, which spread out his heart: gather them to you, seize them for yourself.

Ho, Pepi! I am Horus. I have come having gotten you Horus's two eyes, which spread out his heart: gather them to you, seize them for yourself].

A PILLAR BOW.

OPENING THE MOUTH OF THE DECEASED'S STATUE[23]

634A RECITATION. [Nut has lifted for you] your head, (Shu). She has acquired all the gods, acquired [Horus and his Great of Magic crown] as well, and acquired Seth and his Great of Magic crown as well. It has come forth on your head, [having gotten all the gods for you, that you might take] them and give them life so as to be [your] strength for you. May you extend your protection of life [with them around] this Osiris Pepi Neferkare and prevent him from dying, for you have become the ka of all the gods and have appeared [as Dual King, in control of all the gods and their kas as well.]

Ho, Shu, Atum's son! This here is Osiris Pepi Neferkare. [He lives and you live: active for you, Shu; esteemed for you, Shu; honored for you], Shu; in control for you, Shu. May you extend your protection of life around this Osiris Pepi Neferkare: with your protection of life around [him, he will] not [die.

Osiris Pepi] Neferkare, Horus has parted your mouth for you and parted your eyes for you with the god's-booth adze, with the Great of Magic adze [with which] the mouth of [every god of the Nile Valley] has been parted.

CLOTHING THE STATUE[24]

634B [RECITATION. Osiris] Pepi [Neferkare], Horus's eye endures with [you].

Horus [has given] you his children complete: so, do not groan; so, do not moan. […].

Horus's [children], betake yourselves to [him], endow him with his limbs.

(Pepi Neferkare), the divine linen completes your body. Take hold […], do not revert; take hold of Nut, and she will be with you. You are […] your akhs and your love.

414 (See Teti, p. 88, and variants)

634C [RECITATION. Pepi Neferkare, Horus's] sound [eye has been tied on for you.

Goddess] from [Ta'it-Town, spread yourself under Pepi Neferkare], with your arms about this Pepi Neferkare, and seize [his head], raise [his flesh, join together his limbs for him, remove his outflow], and defend him from the inundation [of Seth's hand].

Ho, Pepi [Neferkare]! Horus [has arrayed you] with the woven cloth [from] Ta'it-town, with which [he] arrayed his father, [with which he] arrayed [Osiris]. Provide yourself with [it, and it will provide you] as a god, and endure for you with you.

634D RECITATION. Osiris Pepi Neferkare, I have gotten Horus's effective eye for you: this is the effective [eye] through which the akhs […] you.

Osiris Pepi Neferkare, I have gotten it for you in its every character, [that you may become akh] through it, may live through it, and [return] through it.

635–36 (See pp. 249 and 251)

ANOINTING THE STATUE

637 RECITATION.[25] Horus comes, filled with [oil]. He sought his father Osiris and found him on his side in Gazelle-land, and Osiris filled himself with the eye of the one to whom he gave birth.

Ho, Pepi Neferkare! I have come to you too, that I might fill you with the oil that comes from Horus's eye. I fill you with it so that it will tie together your bones, join together your limbs for you, collect your flesh for you, and release your bad sweat. When you have received its scent on you, your scent will be sweet like the Sun when he comes from the Akhet and the Akhet-gods are agreeable toward him.

Ho, Pepi Neferkare! The scent of Horus's eye is on you, and the gods who follow Osiris are agreeable toward you. Acquire their crown, equipped with the form of Osiris, and you will become thereby more akh than the akhs, by command of Horus himself, lord of the elite.

638 RECITATION. Osiris Pepi Neferkare, the gods have tied on your face for you and Horus has given you his eye [that you may] see [with it].

Osiris Pepi Neferkare, Horus has parted your eye for you that you may see with it, in its identity of the one who parts the god's ways.

639 RECITATION. [Osiris] Pepi Neferkare, here is Horus's eye: live and see with it.

Osiris Pepi Neferkare, your face has been parted in the sunlight.

Osiris Pepi Neferkare, your [face has been brightened] at landbright.

Osiris Pepi Neferkare, I have given you Horus's eye as the Sun shows himself.

Osiris Pepi Neferkare, Horus's [eye has been set for you] with you, that you may see with it.

Osiris Pepi Neferkare, I have parted your eye, that you may see with it.

Osiris Pepi Neferkare, [I have filled you] with oil.

COMMENDING THE SPIRIT TO GEB

640 RECITATION. Ho, Geb! This Osiris Pepi Neferkare is your son: give life to your son in him, make sound [your son in] him, that he may not die, and he will not die. He lives as you live, he is sound as you are sound: active for you, Geb; esteemed for you, Geb; [ba for you], Geb; in control for you, Geb.

As you are in control, may you remove every bad thing that is against this Osiris Pepi Neferkare. [When you extend] your [protection] of life around this Osiris Pepi Neferkare, he will not die and his identity will not perish.

641 Osiris Pepi Neferkare, I have come to [meet] you: I am Horus. I have come that I may speak on your behalf: I am your son.

Osiris Pepi Neferkare, you are the eldest son of Geb, his firstborn and his heir. Osiris Pepi Neferkare, you are the one who appears in his wake, for the inheritance has been given to you by the Ennead. You are in control of the Ennead and every god as well. […] which has come forth on your head. […].

[…] (3 columns lost)

THE KING'S OFFERING

172 RECITATION. A king- and Geb-given offering to Pepi Neferkare: You are given every dedicated offering and every deposited offering that you might want and with which it will be well for you with the god for the course of eternity.

173 RECITATION. Osiris Pepi Neferkare, Horus has come to you that he might gather you: you are his father.

ʿ*BT*-GRAIN.

174 RECITATION. Betake yourself to Geb.

2 BOWLS OF ROCK SALT.

175 RECITATION. Geb has given you your eyes, that you might be content.

THE OFFERING TABLE.

176 RECITATION. Osiris Pepi Neferkare, you are his ka.

1 KETTLE-BREAD.

177 RECITATION. Accept this great one's eyes, Osiris Pepi Neferkare.

2 BOWLS OF GREAT-BREAD.

178 RECITATION. Be content with them.

2 BROADHALL OFFERING SLABS.

179 RECITATION. Let your face be peaceful to Horus: you are his father.
1 OFFERING SLAB OF BREAD.

180 RECITATION. Here is the bud of Horus's eye slipping: Horus has given to you.
2 BOWLS OF *BꜣT*.

181 RECITATION. Here is the bud of Horus's eye, which they have licked: Horus has given to you.
2 BOWLS OF SIDDER FRUIT.

182 RECITATION. Here is Horus's eye, which he netted: I have given to you.
2 BOWLS OF CAROB BEANS.

183 RECITATION. Accept the foam that comes from Osiris.
2 JUGS OF BEER.

184 RECITATION. Osiris Pepi Neferkare, take the waters that are from you: Horus has given to you.
2 BOWLS OF *ṮNM*-DRINK.

185 RECITATION. Accept Horus's eye; part your mouth with it.
2 BOWLS OF DELTA WINE.

186 RECITATION. Osiris Pepi Neferkare, here is Horus's green eye, which he acquired: Horus has given to you.
2 BOWLS OF GREEN-BREAD.

187 RECITATION. Here is Horus's eye jumping around: Horus has given to you.
2 BOWLS OF *ḤBNT*.

188 RECITATION. Here is Horus's eye, which he carried off: Horus has given to you.
2 BOWLS OF *ḪNFW*.

189 RECITATION. Here is Horus's white eye, which he put on as a headband: Horus has given to you.
2 BOWLS OF WHITE *SŠT*.

190 RECITATION. Here is Horus's green eye, which he put on as a headband: Horus has given to you.
2 BOWLS OF GREEN *SŠT*.

191 RECITATION. Here is Horus's eye, which he has allocated: Horus has given to you.
A BOWL OF 2 *NPꜣT*-BREAD.

192 RECITATION. Here is Horus's eye, which he wrenched away: Horus has given to you.
2 BOWLS OF ROASTED WHEAT.

193 RECITATION. Osiris Pepi Neferkare, accept Horus's eye: make yourself a gift of it.

2 BOWLS OF FIGS.

194 RECITATION. Ho, Osiris Pepi Neferkare! This sweet eye of Horus, return it to yourself.

2 BOWLS OF EVERY KIND OF SWEET STALK.

195 RECITATION. Allot it to yourself.

2 BOWLS OF EVERY KIND OF YOUNG PLANT.

196 RECITATION. May it endure with you.

THE DEDICATED OFFERING.

197 RECITATION. Osiris Pepi Neferkare, this firm eye of Horus, let me give it to you, that you may become powerful and your opponent may be fearful of you.

THE MORNING BREAD WITHIN ITS PROPER TIME.

198 RECITATION. Osiris Pepi Neferkare, Horus has filled you complete with his eye as the deposited offering.

C. THE OFFERING RITUAL

LIBATION

23 (See Unis, p. 21, and variants)

24 (See Neith, p. 312)

CENSING

25 (See Unis, p. 21)

26–31 (See p. 252, and variants)

CLEANSING THE MOUTH WITH SALT WATER

32 (See Unis, p. 21, and variants)

33 RECITATION. Osiris Pepi Neferkare, accept these your cool waters, that it may be cool for you with Horus, in your identity of the one who comes in the cool waters: accept the outflow that comes from you.[26] Horus has had the gods gather for you wherever you go; Horus has had Horus's children allotted to you where you have become immersed.

Osiris Pepi Neferkare, accept your natron, that you may become divine: Nut has made you a god to your opponent, in your identity of god. Horus takes account of you year by year, rejuvenated in your identity of the rejuvenated waters.

34–36 (See Unis, pp. 21–22, and variants)

THE MOUTH-OPENING RITUAL

37–42 (See Unis, p. 22, and variants)

32 (See Unis, p. 21, and variants)

43 (See Unis, p. 22)

THE MOUTH-OPENING MEAL

44–57 (See Unis, pp. 23–24, and variants)

ANOINTING

72–78 (See Unis, p. 24, and variants)

PRESENTATION OF EYEPAINT

79 LIFT BEFORE HIS FACE.

RECITATION. Osiris Pepi Neferkare, Horus's eye has been painted sound on your face.

80 RECITATION. Horus in this Osiris Pepi Neferkare, accept Horus's sound eye.

RECITATION. Horus in this Osiris Pepi Neferkare, I paint it on your face.

RECITATION. Horus has painted his eye sound.

Ho, Pepi Neferkare! Your eyes have been painted sound on your face, that you might see with them.

1 BAG OF GREEN EYEPAINT; 1 BAG OF BLACK EYEPAINT.

PRESENTATION OF LINEN

81 (See Unis, p. 25, and variants)

LIBATION AND CLEANSING

25 (See Unis, p. 21, and variants)

31 (See p. 252, and variants)

26–30 (See p. 252, and variants)

32–33 (See Unis, p. 21; p. 257, above; and variants)

PREPARATION OF THE OFFERING TABLE

82–84 (See Unis, p. 25, and variants)

85–92 (See Unis, pp. 25–26, and variants)

93 (See Unis, p. 26, and variants)

94–96 (See Unis, p. 26, and variants)

THE GREAT MEAL

108–71 (See Unis, pp. 26–30, and variants)

D. CONCLUDING RITUALS

INVOCATION OF THE OFFERING RITUAL

223 (See Unis, p. 30, and variants)

INVOCATION OF THE INSIGNIA RITUAL

224 (See Teti, p. 75, and variants)

225 RECITATION. Hey, you Pepi Neferkare! Turn about, you Pepi Neferkare! You have gone that you may govern Horus's mounds, govern Seth's mounds, and speak governance of Osiris's mounds.

A king-given offering—your son on your throne, you clad in your leopard-skin, you clad in your kilt, you going in your reed sandals, you butchering a bull, you going in the Tura Papyrus-Column boat—in all your places, in all your insignia, your lotus-bud scepter at the fore of the living, your staff at the fore of the akhs.

The senior goes and tends his son: be dressed in your body and return unto me.

Horus's eye endures for you with you.

PROCESSION WITH THE STATUE[27]

642 RECITATION. Shu, as you encircle everything within your arms, [may you …] this Osiris Pepi Neferkare and prevent him from being taken away [from you.

Shu, you are the eldest son] of Atum. He used his penis on you[28] so that you might be [… May you encircle your arms about this Pepi Neferkare as] his ka and defend him from […].

643A RECITATION. Osiris Pepi Neferkare, […] your […], that he might live. You are the god […] the Nile-Valley Great of Magic crown […].

643B [RECITATION. As] the elder one [grew silent, the senior god] beached,[29] [and the one with long grey hair was censed] for the meal, you have gone forth in him, [O Pepi Neferkare, to] your [ka]. Your ka stands up among [the gods; its own ferocity comes to be against them and defends] your survivor.

Ho, Pepi Neferkare! [Behold me: I am your son], who bears ka in your wake, [who bears life in your wake], who bears authority in your wake, Osiris Pepi Neferkare.

644 [RECITATION]. Horus's [children], you should go under [Osiris] Pepi Neferkare. [Carry] him. Let there be none of you who will turn back as you carry Osiris [Pepi Neferkare].

645 RECITATION. Osiris Pepi Neferkare, Horus has carried you in the Sokar-boat, bearing you as Sokar: he is a son who bears his father Osiris Neferkare in your identity of Sokar.

[You] are in control of the Nile Valley through this Horus [through whom] you exercise control.

646 [RECITATION. Pepi Neferkare], Horus has [made] your magic great [in your identity of Great of Magic].

647 [RECITATION. Osiris] Pepi Neferkare, [Horus] has carried you [in his arms, bearing you] in your identity of Sokar.

[You are in control of the Nile Valley through this Horus] through whom you exercise control; you are in control [of the Delta through this Horus] through whom [you exercise control].

648 RECITATION. Osiris Pepi Neferkare, [Horus has given you his children that they might bear] you and you might have control of them.

[Horus's children, you should go] under Pepi Neferkare and carry [him. Let there be none of] you [who will turn back].

Bring them toward you, (Osiris Pepi Neferkare), and they will carry [you, with none of them who will turn back].

649 RECITATION. Osiris Pepi Neferkare, Geb has given you [all the gods of the Nile Valley and Delta, that] they [might bear] you and you might control [them. They are your brothers, in] their [identity] of the Flagpole-Shrines. They cannot reject you, in their identity of [the Dual Shrines.

Osiris] Pepi Neferkare, Horus has allotted them to you united.

Osiris Pepi Neferkare, [you are tended], alive and moving about every day.

Osiris Pepi Neferkare, there is nothing [of you] that is disturbed.

[Osiris] Pepi Neferkare, you are the ka of all the gods; Horus has tended you, [and you have] become [his ka]. The eye has emerged in your head as the Nile-Valley Great of Magic.

650 [RECITATION. This Osiris Pepi Neferkare is the eldest son of Geb and] Nut. This Pepi Neferkare is Osiris, whom [Geb] bore [that he might make] him Dual King in his every insignia.

Anubis at the fore of the westerners [has … him] as Osiris, Geb's son; the gods [have … him] as Andjeti at the fore of the eastern cultivation; the earth [has …] him that he might be in front of the gods who belong to the sky as Geb at the fore of the Ennead.

His mother the sky bears him alive every day like the Sun: he appears with him in the east and goes to rest with him in the west; his mother Nut is not void of him every day.

His son provides this Pepi Neferkare with life; he makes it happy for his heart, he makes it pleasant for his mind; he establishes for him the Nile Valley, he establishes for him the Delta; he hacks up for him Asia's fortresses, he clears away for him the rebellious subjects from under his fingers.

REVERSION OF OFFERINGS AND LIBATION

199 (See Unis, p. 31, and variants)

32–33 (See Unis, p. 21, and variants; and p. 257, above)

SMASHING THE OFFERING VESSELS

244 (See Unis, p. 32)

THE RESURRECTION RITUAL (BURIAL CHAMBER, SOUTH WALL, EAST END, AND EAST WALL, NORTH END)

INVOCATION OF GEB

592 (See Merenre, p. 215, and variants)

THE BASIC RITUAL

213–22 (See Unis, pp. 34–42, and variants)

245–46 (See Unis, p. 44, and variants

EQUIPPING THE RESURRECTED SPIRIT

665A–67B (See Neith, pp. 319–20 and 313–18)

537 (See Pepi I, p. 120, and variants)

THE SPIRIT'S RESPONSE: RISING AS A FALCON

267 (See Unis, p. 52, and variants)

309 (See Unis, p. 62)

668 RECITATION. I am a keening falcon in the midst of the Duat, who goes around Horus's eye, […]. Great […],[30] don't […] me. I am a falcon censed with […], and I have censed you with it.

I am off to the eastern side of Nut: I am ever conceived there, I am ever born there.

302 (See Unis, p. 60, and variants)

669 RECITATION.[31] He whom the great heat foretold came forth from the interior Akhet and saw the arrangement of the festival calendar and the making of braziers on the birth of the gods on the five epagomenal days on your arms, Great-Breasted One in front of the inductees. [May you find me there at the beginning of your document among those who have made their names.] I [have been given birth] by my mother Begetter in a rebirth in the nest [of] Thoth inside the Tamarisk Field, the gods' source. For I am (your) Brother, who has come as a wise one who parts the two and splits up the two fighters, (Horus and Seth)—and who can split your heads, gods.

[The waters in Nu were cut at the sound of] the scream of [Nut], my [mother, when she gave birth to me] and tied the headband on me as your greatest cause of trembling, gods; the one at whom you trembled, gods, when Isis spoke against Nu.

"You have given him birth, (Isis), you have taken him out of the mold[32] and fully ejected him, but he has no legs and no arms. So with what can he been tied together?" (said the gods).

"In that case, then the metal in the prow of the Sokar-boat shall be fetched to him, by means of which he can be tied together, by means of which he can develop, and [he] will be raised by means of it inside your arms," said the gods.

"Look, he is tied together; look, he has developed. So, with what can we break his egg?" said the gods.

"In that case, then Sokar of Spread (Lake) will come for him, having smelted his harpoons, carved his prongs, [and struck the two ferrules of] his two [shafts]. He is the one who will break [his egg] and untie his metal (bands), and the god will proceed to his activity, with sharp teeth and long nails, the gods' leaders," (said the gods).

Look, I have developed. Look, I am tied together. Look, my egg has been broken for me. So, with what can I be made to fly?

"Then the Sokar-boat, the pure gold of Him of the Sokar-boat, will be fetched for you, and you will be made to fly in it, and you will be made to fly in it. For the south wind is to be your nurturer and the north wind to be your nurse," (say the gods).

I fly and land on the wings of my father Geb.

COMMENDING THE SPIRIT TO ISIS AND NEPHTHYS[33]

670 RECITATION. The sky's door is opened, the arcs' door is pulled open. The gods in Pe are distraught,[34] coming to Osiris Pepi Neferkare at the sound of Isis weeping, at Nephthys's screaming, at the wailing of those two akhs [for this great one] who comes from the Duat.

The bas of Pe drum for you, hitting their flesh for you, striking their arms for you, shaking for you with their braids, grabbing their thighs for you, and saying about you, Osiris Pepi Neferkare: "You go away but return, you go to sleep but wake up, you moor[35] but live."

Stand up and see what your son has done for you; wake up and hear [what] Horus has done [for] you. He has hit for you the one who hit you, as a bull; he has killed for you the one who killed you, as a wild bull; he has tied up for you the one who tied you up, and has put him under your eldest daughter in Qedem, so that mourning over the Dual Shrines may end.

Gods, Osiris speaks for Horus, because he has forcibly removed the bad [that was against] Pepi Neferkare on his fourth day and has annihilated what was done against him on his eighth day.[36]

[When you have emerged] from[37] the lake of life, become clean [in the lake of] cool water, and become Paths-Parter, your son Horus leads you, having given you the gods who are your opponents, Thoth having gotten them for you.

How beautiful indeed is the sight, how satisfying indeed to see the sight of Horus giving life to his father [and extending] authority to Osiris as Foremost of Westerners!

Your libation is libated by Isis [and Nephthys has cleaned you]—your [two] elder and great [sisters] who have collected your flesh, raised your limbs, and made your eyes appear in your head: the Nightboat and Dayboat.

Atum has given to you, the Dual Ennead has acted for you. Your firstborn child's children have raised you: Hapi, Imseti, Duamutef, and Qebehsenuef, [whose] identities [as firstborn] were made for you, [who wash your face], dry your tears, and open your mouth with their metal fingers.

When you go forth you go forth to Atum's broadhall, go to the Field of Reeds, and course the great god's places. You are given the sky, you are given the earth, you are given the Field of Reeds [by] the two great gods who row you: Shu and Tefnut, the two great gods in Heliopolis.

[The god] awakes, the god stands up: this akh that comes from the Duat, Osiris Pepi Neferkare who comes from Geb.

671–72 (See Pepi I, p. 122, and variants)

358 (See Teti, p. 78, and variants)

AT THE GATE OF THE AKHET (BURIAL CHAMBER, EAST WALL AND GABLE)

INVOCATION OF THE SPIRIT AS OSIRIS

593 (See Merenre, p. 218, and variants)

357 (See Teti, p. 77, and variants)

PREPARING TO JOIN THE SUN

407 (See Teti, p. 97)

594 RECITATION. I have come forth to the gateway, apparent as king, high as Paths-Parter, and I associate with Him Who Does Not Tire.

456 (See Pepi I, p. 123, and variants)

ADDRESS TO THE SUN AND THE SPIRIT

659 RECITATION. Behold, this your going; behold, these your goings—are Horus's goings in search of his father Osiris.

Go, his envoys! Run, his hurriers! Hasten, his heralds! Go unto the Sun and say unto the Sun, whose shoulder sweeps in the east, that he is come as a god.

So, stand up, Pepi Neferkare, in the Akhet's dual shrines, and hear the Sun's speech as a god, as Horus in the shooting (of his rays): "I am your brother," (says the Sun), "as Sopdu."

Look, (Sun), he has come; look, he has come. Look, your brother has come; look, Eyes-Forward has come. Though you do not know him, you lie within his arms to the limits of your outflow, for he is both your calf and your herdsman.

Receive your white teeth, (Pepi Neferkare) and the coils that go around them as an arrow, in their identity of an arrow. Your foreleg is in Abydos and its shin is in Bowland. Descend as the Nile-Valley Jackal, as Anubis on the shrine, and stand at the great causeway [as Geb] at the fore of his Ennead.

You have your mind; your ka is for me. I manage your house and make firm your portal.[38]

604 RECITATION. Raise yourself, my great father, and sit at their fore. The Looking (Waters') cavern is opened for you and your stride broadens the sunlight.

I say this for you, my father—RECITATION: Oh! Ha!

SPELLS FOR PROTECTION OF THE PYRAMID

600 RECITATION. Atum Beetle! You became high, as the hill; you rose as the benben in the Benben Compound in Heliopolis.[39] You sneezed Shu and spat Tefnut.[40] You put your arms around them as ka-arms so that your ka might be in them.

Atum, put your arms around me as ka-arms, so that my ka might be in me, firm for the course of eternity.

Ho, Atum! May you extend protection over me, over this my pyramid and this my work, and prevent anything bad from happening to it for the course of eternity, like you extended protection over Shu and Tefnut.

Ho, Big Ennead in Heliopolis—Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth, and Nephthys, Atum's children! My mind is stretched for my children, in your identity of the Nine Bows. Let there be none of you who will turn his back to Atum as he tends me, as he tends this my pyramid, as he tends this my work from all the gods and from all the dead, as he prevents anything bad from happening to it for the course of eternity.

Ho, Horus! I am Osiris, this pyramid of mine and this my work are Osiris. Betake yourself to me and don't be far from me in my identity of the pyramid.

(Osiris), you have become very black in your identity of the Great Black One's Compound. Thoth has put the gods under you, ferried in the *dḏ3*-compound and guided in the *dm3ᶜ*-compound.[41]

Horus, here is your father Osiris, in his identity of the Sovereign's Compound.

(Osiris), Horus has given you the gods: he has elevated them to you as reeds so that they may brighten your face in the White Palaces.[42]

601 RECITATION. O, Big Ennead in Heliopolis! You make me be firm as you make this my pyramid and this my work be firm for the course of eternity as the name of Atum,[43] foremost of the Big Ennead, is firm.

As the name of Shu, lord of Upper Menset in Heliopolis, is firm, I am firm, and this my pyramid and this my work are firm likewise, for the course of eternity.

As the name of Tefnut, lady of Lower Menset in Heliopolis, remains, my name remains, and this my pyramid remains likewise, for the course of eternity.

As the name of Geb at the earth's ba is firm, my name is firm, and this my pyramid is firm and this my work is firm likewise, for the course of eternity.

As the name of Nut is firm in the Compound of Shenit in Heliopolis, my name is firm, and this my pyramid is firm and this my work is firm likewise, for the course of eternity.

As the name of Osiris is firm in Great Land, my name is firm, and this my pyramid of is firm and this my work is firm likewise, for the course of eternity.

As the name of Osiris as Foremost of Westerners is firm, my name is firm, and this my pyramid is firm and this my work is firm likewise, for the course of eternity.

As the name of Seth is firm in Ombos, my name is firm, and this my pyramid is firm and this my work is firm likewise, for the course of eternity.

As the name of Horus of Seal-ring is firm, my name is firm, and this my pyramid is firm and this my work is firm likewise, for the course of eternity.

As the name of the Sun is firm at the Akhet, my name is firm, and this my pyramid is firm and this my work is firm likewise, for the course of eternity.

As the name of Eyes-Forward remains at Akhmim, my name is firm, and this my pyramid is firm and this my work is firm likewise, for the course of eternity.

As the name of Wadjet is firm in Dep, my name is firm, and this my pyramid is firm and this [my] work is firm likewise, for the course of eternity.

599 RECITATION. I am Geb, the persuasive mouth, the gods' elite one, whom Atum put at the fore of the Ennead, he with whose speech the gods are content. All the gods are content with everything I say, through which it is good for me for the course of eternity, for Atum has said about me: "See our most persuasive mouth calling us! Let us go to him in concert."

Ho, all you gods! Come, combine; come, gather, like when you combined and gathered for Atum in Heliopolis. He is calling you to come and do everything good for me for the course of eternity. A

king-given offering, a Geb-given offering, of these select cuts of meat, and an invocation offering of bread, beer, and fowl for all the gods who will make everything good happen for me, who will make this my pyramid be firm, who will make this my work be firm, like the state in which I love to be for the course of eternity.

All the gods who will make this my pyramid and this my work be good and firm—they are the ones who will be sharp; they are the ones who will be esteemed; they are the ones who will be ba; they are the ones who will have control; they are the ones to whom will be given a king-given offering of bread, beer, cattle, fowl, clothing, and ointment; they are the ones who will receive their gods' offerings; they are the ones for whom will be selected their select cuts of beef and fowl; they are the ones for whom will be made their feasts; they are the ones who will acquire the crown amongst the Dual Ennead.

THE SPIRIT'S INVOCATION OF THE GODS

602 (See Merenre, p. 220)

ADORNING

596 (See Pepi I, p. 125)

355 (See Teti, p. 76, and variants)

595 (See Pepi I, p. 125, and variants)

CLEANSING

459 (See Pepi I, p. 124)

ROBING

414 (See Teti, p. 88, and variants)

597 (See Merenre, p. 219)

PRESENTING THE SPIRIT TO THE GODS

660 RECITATION BY ATUM. This Osiris Pepi Neferkare is Shu, Atum's son.

You, (Pepi Neferkare), are the eldest and senior son of Atum, his firstborn. Atum sneezed you from his mouth in your identity of Shu, and said "The most distinguished of my children" about you in your identity of the Upper Menset.

Ho, Shu! This is Osiris Pepi, whom you have made revive and live. You live, and he lives. You are the lord of the entire world.

ANOINTING

637 (See p. 254, and variants)

THE SPIRIT'S RESPONSE

439 RECITATION. It is I, O Satis who has acquired the Two Lands, O burning one who has received her Two Shores.

I have gone forth to the sky and found the Sun waiting to meet me. I sit on (his) shoulders, and he does not set me down, knowing that I am his eldest son. I am elder to every god: I am in fact more akh than the akhs, I am more skilled than the skilled; I am more lasting than the lasting.

The owner of a vulva[44] is in festival for me, for I have come to stand on the north of the sky and earth and have acquired the Two Lands like Nezu.

PRESENTING MILK

661 RECITATION. Father Pepi Neferkare, accept this your lactate water from your mother Isis's breasts. Nephthys, give your him your hand.

THE SPIRIT'S RESPONSE

352 RECITATION. The vulture becomes pregnant with me in the nighttime at your horn, circling cow. As you are fresh, the stars' malachite is fresh; as you are fresh, I am fresh.

Freshen, live foxtail-rush, and I freshen together with you.

338–39 (See Teti, p. 78, and variants)
210–212 (See Unis, p. 33, and variants)
340–46 (See Teti, pp. 78–79, and variants)
400 (See Teti, p. 95)
208 (See Teti, p. 79)
406 (See Teti, p. 96, and variants)
347–49 (See Teti, p. 79, and variants)
206 (See Teti, p. 96)
404–405 (See Teti, p. 96, and variants)
353 (See Teti, p. 79)
401–403 (See Pepi I, p. 202; Teti, pp. 95–96; and variants)

INVOCATION OF THE SUN AND THE SPIRIT[45]

662A RECITATION. Riser, Riser! Beetle, Beetle! You are related to me, I am related to you; your life is related to me, my life is related to you. O you of the papyrus plant, you have emerged in me, I have emerged in you.

I am powerful in your esteem, for Sustenance is for my morning meal, Abundance is for my evening meal, famine does not have control of my life, and conflagration is far from me. I live on your abundance, and my surfeit is your meal's surfeit, Sun, every day.

662B RECITATION. Father Pepi Neferkare, stand up and receive these your first cool waters that come from Akhbit!

Stand up, (all) you in your tombs; loosen your wrappings!

Clear away the sand from your face, (Pepi Neferkare)! Raise yourself from off your left side, elevate yourself on your right side! Lift your face and see this which I have done for you!

I am your son, I am your heir. I have hoed emmer for you, I have plowed barley for you: barley for your supply, emmer for your yearly supply. You have been endowed with Horus's eye: it endures with you as it goes far with you.

Lord of the house, (put) your arm on your things!

PRESENTATION OF EYEPAINT AND OIL

605 (See Merenre, p. 222, and variants)

418 (See Teti, p. 89, and variants)

PRESENTATION OF BREAD AND BEER

201 RECITATION. Father Pepi Neferkare, accept Horus's eye, the bread-loaf of the gods, on which they feed.

202 RECITATION. Father Pepi Neferkare, accept the foam that comes from Osiris.

203 RECITATION. Osiris Pepi Neferkare, here it is (extended) to you—Horus's eye.

ADORNING

591 (See Merenre, p. 214, and variants)

SPELLS FOR LEAVING THE DUAT (PASSAGE)

ADDRESS TO THE SUN AT THE DOOR OF THE DUAT

587 RECITATION. Greetings, Atum; greetings, Beetle who came into being on his own—as you become high in your identity of the Height,[46] as you come into being in your identity of the Beetle.

Greetings, Horus's eye, which he has restored by means of both his arms!

He does not let you listen to the westerners, he does not let you listen to the easterners, he does not let you listen to the northerners, he does not let you listen to the southerners, he does not let you listen to those in the middle of the land. You shall listen to Horus: he is the one who

restored you, he is the one who constructed you, he is the one who established you.

You shall do for him everything he says to you wherever he goes. You shall lift to him the water of the marshes that are in you and lift to him the water of the marshes that comes into being in you; you shall lift to him every plant that is in you and lift to him every plant that comes into being in you; you shall lift to him the bread and beer that is in you and lift to him the bread and beer that comes into being in you; you shall lift to him the dedicated offering that is in you and lift to him the dedicated offering that comes into being in you; you shall lift to him everything that is in you and lift to him everything that comes into being in you. You shall take (them) for him to every place in which his heart might wish to be.

The doors on you stand as His Mother's Pillar. They do not open to the westerners, they cannot open to the easterners, they do not open to the northerners, they do not open to the southerners, they do not open to those in the middle of the world. They open (instead) to Horus: he is the one who made them, he is the one who erected them, he is the one who saved them from everything painful that Seth had done to them.

He is the one who established you, (eye), in your identity of the settlements, he is the one who went and returned after you in your identity of the town, he is the one who saved you from everything painful that Seth did to you.

So, return, return, Nut, for Geb has commanded that you return in your identity of the town.

I, in fact, am Horus, who restored his eye by means of both his arms. I restore you, O restoration; I have established you, O my settlements; I construct you as a town. You shall do for me everything good; you shall act for me wherever I go.

You shall not listen to the westerners, you shall not listen to the easterners, you shall not listen to the northerners, you shall not listen to the southerners, you shall not listen to those in the middle of the land. You shall listen to me: I am the one who restored you, I am the one who constructed you, I am the one who established you.

You shall do for me everything I say to you wherever I go. You shall lift to me the water of the marshes that are in you and lift to me the water of the marshes that comes into being in you; you shall lift to me every plant that is in you and lift to me every plant that comes into being in you; you shall lift to me the bread and beer that is in

you and lift to me all the bread and beer that comes into being in you; you shall lift to me the dedicated offering that is in you and lift [to] me the dedicated offering that comes into being in you; you shall lift to me everything that is in you (and lift to me everything that comes into being in you).[47] You shall take (them) for me to every place in which my mind might wish to be.

[The doors on you] stand as His Mother's Pillar. They do not open to the westerners, they do not open to the easterners, they do not open to the northerners, they do not open to the southerners, they do not open to those in the middle of the world. [They open (instead) to] me: I am the one who made them, I am the one who erected them, I am the one who saved them from everything bad that people did to them.

I am [the one who established] you, (eye) in your identity of the settlements, I am the one who went and returned after you in your identity of the town, I am the one who saved you from everything [bad that people did] to you.

You should listen to me alone: I am the one who made you. You should not listen to the knife-bearer.

ADDRESS TO THE SPIRIT

463–64 (See Pepi I, p. 127, and variants)

673 RECITATION. Oh, my father! It is your (time for) going. Go off as a god and you will be conveyed as one of the Cool Waters.

Your envoys go, your hurriers run, going forth to the sky and saying to the Sun that you have stood up in the Akhet's dual shrines upon the void. You sit on your father Geb's throne in the fore of the shrine, on the chair of metal at which the gods marvel, and the Dual Ennead come to you bowing and you govern humanity as Min in his house, as Horus in Seal-ring. Nor can Seth be free of bearing your burden.

PREPARING TO LEAVE THE DUAT

360–61 (See Teti, p. 81)

ADDRESS TO THE SPIRIT

674 (See Pepi I, p. 127, and variants)

675 RECITATION. Ho, Pepi Neferkare! Come in peace to Osiris. Messenger of the great god, come in peace to the great god. The sky's door is opened to you, the starry sky is pulled open to you. The Nile-Valley Jackal descends to you as Anubis on his side, as Hepiu at the fore of

Heliopolis, and the great lass in the midst of Heliopolis has given her arms toward you.

Ho, Pepi Neferkare! You have no human father to give you birth, you have no human mother to give you birth. Your mother is the great wild cow in the midst of Nekheb, with white headcloth, long hair, and dangling breasts. She suckles you and does not wean you.

So, raise yourself, Pepi. Array yourself in your fringed cloak, the foremost one of the compound, your mace in your arm and your staff in your hand, your staff in your arm and your mace in your hand. Stand at the fore of the dual shrines and judge the gods.

Ho, Pepi Neferkare! You belong to the enduring ones who shine by day after the morning god. Rejoice, for the god does not go back on what he has said. He makes for you your thousand of bread, your thousand of beer, your thousand of cattle, your thousand of fowl, your thousand of everything on which a god lives.

676 RECITATION. You have your water, you have your flood, you have your outflow that comes from Osiris. Your bones are collected for you, your limbs are prepared for you, your dust is cleared away for you, your bonds are loosened for you.

The mastaba is opened for you, the sarcophagus's lid is pulled back for you, the sky's door is pulled open for you. "To me, to me!" says Isis; "in peace," says Nephthys—for they have seen their brother in Atum's festival, these cool waters of yours, Osiris, from Busiris and from His Ba's Settlement. Your ba is inside you and your control about you: remain at the fore of your controlling powers.

Raise yourself, Pepi Neferkare, and wander your southern mounds and wander your northern mounds. Your control is the controlling powers in you, for you have been given your akhs, the jackals that Horus of Nekhen has given you.

Raise yourself, Pepi Neferkare, and sit on your metal chair, for Anubis at the fore of the god's booth has commanded that you be cleaned with those eight water-jars of yours, the eight washing-jars that came forth from the god's palace, and so, you are washed with natron. The sky shoulders for you, the earth is swept for you, the Moorer screams for you and the great Mooring Post cries out for you, arms drum for you and feet wave for you,[48] as you go forth from here as a star, as the morning god.

He has come to you, his father; he has come to you, Geb. Receive his arm, let him sit on the great seat and land on the Cool Waters' dual

causeway, for his mouth has been cleansed with natron-salt and natron on Eyes-Forward's thighs and his fingernails and toenails have been cleansed. Do for him that which you did for his brother Osiris on the day of accounting bones, of making functional the feet, of crossing the causeway.

Those of the compound wall descend to you bent over, (Pepi Neferkare); you call to the Nile-Valley shrine and the Delta shrine comes to you bowing.

677 RECITATION.[49] The elder one fell on his side but stood up as a god, his control with him and his crown atop him. This Pepi Neferkare fell on his side but Pepi Neferkare stands up as a god, his control with him and his crown atop him like the Sun's crown when he emerges from the Akhet and is greeted by Horus in the Akhet.

Ho, Pepi Neferkare! Raise yourself! Receive for yourself your privilege that the Dual Ennead has made for you, and be on Osiris's throne as Foremost of Westerners' replacement. [Acquire] for yourself his control, snatch for yourself his crown.

Ho, Pepi Neferkare! How perfect is this, how great is this which your father Osiris has done for you. He has given you his throne that you might govern those whose places are remote and lead their nobles. [All] the akhs follow you [in their identity of the dead]. Let your mind be pleasant and your heart great (with happiness), for you belong to Atum and are therefore do not fear the one in his deed.[50] The Sun summons you in your identity that all the akhs fear, and your ferocity is against [the gods'] mind like [the ferocity of Horus, lord of] the elite.

Ho, Pepi Neferkare, whose form is remote as Anubis on his belly, for you have received your face of a jackal! Raise yourself! Stand up and sit down to your thousand of bread, your thousand of beer, your thousand [of cattle, your thousand of fowl, your thousand of] everything on which a god lives.

Ho, Pepi Neferkare![51] Become clean and the Sun will find you standing with your mother Nut. She leads you in the Akhet's paths and you make your abode there perfectly with your ka for the course of eternity.

SPELLS FOR ENTERING THE AKHET (ANTECHAMBER, WEST GABLE AND WALL)

ADDRESS TO THE SPIRIT AT THE DOOR TO THE AKHET

468 (See Pepi I, p. 129, and variants)

487 (See Pepi I, p. 139, and variants)

483 (See Pepi I, p. 136, and variants)

REQUESTING ENTRANCE TO THE AKHET

467 (See Pepi I, p. 128, and variants)

SENDING THE SPIRIT TO THE AKHET

482 (See Pepi I, p. 135, and variants)

ADDRESS TO THE DOORKEEPER

678 RECITATION. O Away-turner, Interrogator! You should not turn away from me, you should not interrogate me.
You should not request magic from me, you should not demand the my magic from me. You have your magic: let me have my magic, lest I break your pen and smash your ink-shell.
I am one who has property.

PROVIDING THE SPIRIT FOR THE JOURNEY

679 RECITATION. You have your water, you have your outflow, you have your flood that comes from Osiris. You *ḫsd*[52] them as Horus, you part them as Paths-Parter, for you are a Great One, a Great One's son.

680 RECITATION. Osiris Pepi Neferkare, receive Horus's eye: it belongs to you.

457 (See Pepi I, p. 123)

BOARDING THE SUN-BOAT

473 (See Pepi I, p. 132, and variants)

SECURING THE SPIRIT'S ASCENT

474 (See Pepi I, p. 133)

INVOKING THE FERRYMAN AND DOORKEEPER

475–476 (See Pepi I, p. 134, and variants)

INVOKING OSIRIS

477 (See Pepi I, p. 134, and variants)

Ascending by ferry and ladder

270 (See Unis, p. 53, and variants

472 (See Pepi I, p. 132)

478 Recitation. Greetings, god's ladder! Greetings, Seth's ladder! Greetings, Seth's ladder![53] Stand up, god's ladder! Stand up, Seth's ladder! Stand up, Horus's ladder, made for Osiris that he might go up on it to the sky and escort the Sun, for you have come in search of your brother Osiris, his brother Seth having cast him on his side in yonder side of Gazelle-land.

So, Horus comes, his wrath atop him, his face greeting his father Geb, (saying): "I am your son: I am Horus. You have given me birth like your giving birth to the god who owns the ladder, when you gave him the god's ladder, when you gave him Seth's ladder, that he might go up on it to the sky and escort the Sun. Now, have the god's ladder given to me and Seth's ladder given to me, that I may go up on it to the sky and escort the Sun," so he said, "as the god of those who have gone to their kas."

Horus's eye bounces atop Thoth's wing on the eastern side of the god's ladder. People, the cobra is for the sky! I am Horus's eye, whose limit is the limit of any place in which it happens to be. I go, I go as Horus's eye. Desire that I come among you, my brothers the gods! Become excited at meeting me, my brothers the gods, like Horus's becoming excited at meeting his eye when his eye was given to him in the presence of his father Geb.

Any akh or any god who will cross his arm against me when I go up to the sky on the god's ladder, the earth will not be hacked up for him, a deposited offering will not be laid down for him, he will not cross to the evening meal in Heliopolis, he will not cross to the morning meal in Heliopolis.

He who will see or hear my going up to the sky on the god's ladder—any akh or any god who will be (there with) his arm for me on the god's ladder—guards me, having announced me, and I appear as the uraeus on Seth's brow, my bones joined together for me, and my limbs collected for me. So, I jump to the sky beside the god who owns the ladder.

479 Recitation. The sky's door is opened, the Cool Waters' door is pulled open, for Horus of the gods, that he might go forth at daybreak, having become clean in the Field of Reeds.

The sky's door is opened, the Cool Waters' door is pulled open, for eastern Horus, that he might go forth at daybreak, having become clean in the Field of Reeds.

The sky's door is opened, the Cool Waters' door is pulled open, for Horus of Shezmet, that he might go forth at daybreak, having become clean in the Field of Reeds.

The sky's door is opened, the Cool Waters' door is pulled open, for Osiris, that he might go forth at daybreak and become clean in the Field of Reeds.

The sky's door is opened, the Cool Waters' door is pulled open, for me, that I might go forth at daybreak and become clean in the Field of Reeds.

UTTERANCE: So, someone comes forth at daybreak, having become clean in the Field of Reeds: Horus of the gods comes forth at daybreak, having become clean in the Field of Reeds.

(So, someone comes forth at daybreak, having become clean in the Field of Reeds):[54] Horus of Shezmet comes forth at daybreak, having become clean in the Field of Reeds.

So, someone comes forth at daybreak, having become clean in the Field of Reeds: Osiris comes forth at daybreak, having become clean in the Field of Reeds.

So, someone comes forth at daybreak, having become clean in the Field of Reeds: I come forth at daybreak, having become clean in the Field of Reeds.

Sun, Nut's belly becomes impregnated with the seed of the akh who is in her. The land is becoming high under my feet, Tefnut is taking my arm. Sokar is the one who cleans me, the Sun is the one who gives his arm to me. So, I go to the fore, to the fore of the Ennead, and I receive my place that is in the Cool Waters.

Ululater, Ululater! Howler, Howler! Take me with the two of you!

480 RECITATION. How beautiful indeed is the sight, how exalted indeed is the sight, of this god going up to the sky like my father Atum's going up to the sky, his ba atop him, his magic at his sides, his ferocity at his feet, for he (Atum) has gotten the towns for me, he has collected the cultivations for me, he has joined the grasslands for me. Geb, the gods' elite one, is the one who argued for it.

Horus's mounds, Seth's mounds, and the Field of Reeds worship me as the Morning God, as Iahes at the fore of the Nile-Valley land, as Dedwen at the fore of Bowland, as Sopdu under his mangroves, lifting up a

ladder for me, erecting a ladder for me, raising a ladder for me, (saying): "Come, ladder! Come, slender one! Come, whatever the gods have called you![55] An emerger comes, an emerger comes. A climber comes, a climber comes. An ascender comes, an ascender [comes]."

I go up on Isis's thighs, I climb on Nephthys's thighs. My father Atum takes my arm and puts me at the fore of those gods who are wise, experienced, and imperishable.

Look, what you said, gods—that I would not be at your fore—look, I am established at your fore as the most established wild bull.

470 (See Pepi I, p. 131)

481 RECITATION. Strander, Face Behind Him, ferry me! Set the sky's reedfloats, that I may cross on them to the Sun at the Akhet.

The sky's reedfloats are set for the Sun, that he may cross on them to Horus of the gods at the Akhet: the sky's reedfloats are set for me, that I may cross on them to the Sun at the Akhet.

Whenever I cross, it is to my stand on the eastern side of the sky, in its northern part, among the Imperishable Stars who stand at their staves and with tailed kilt on their right, and I stand among them.

My brother, the moon, and my sibling, the morning-star god, give your arms toward me!

271 (See Unis, p. 53, and variants)

471 (See Pepi I, p. 131, and variants)

ADDRESS TO THE SPIRIT AT THE ENTRANCE TO THE AKHET

461 (See Pepi I, p. 124, and variants)

SPELLS FOR CROSSING THE AKHET (ANTECHAMBER, SOUTH WALL)[56]

INVOKING THE GODS

…

? […].

The sky's [door is opened], the Cool Waters' door is pulled open to me […].

[…] Undersky, take me […].

465 (See Pepi I, p. 128)

ADDRESS TO THE SPIRIT

488 (See Pepi I, p. 139)

*708 (See Pepi I, p. 143)

…

PROCEEDING THROUGH THE AKHET

? […] write [… there is no] case of people against me […].

*739 (See Pepi I, p. 147)

ADDRESS TO THE SPIRIT

*709 (See Pepi I, p. 125)

…

419 (See Teti, p. 89)

? […] son of the Great Flood […] He of the Clouds, fetching him […] the god.

508 (See Pepi I, p. 145)

…

FERRYING

505 (See Pepi I, p. 161)

…

565 (See Pepi I, p. 178)

? […] me to Horus […] hasten […]

CLIMBING THE LADDER

530 (See Pepi I, p. 169)

? […] me [… I am] one of [them …] forever.

? RECITATION. I […]

…

333 (See Teti, p. 73)

SPELLS FOR THE SPIRIT'S REBIRTH (ANTECHAMBER, EAST GABLE AND WALL)

INVOCATION OF THE SUN

456 (See Pepi I, p. 123, and variants)

AWAKENING THE SPIRIT

420 (See Teti, p. 90)

693 (See Pepi I, p. 119)

460 (See Pepi I, p. 124)

694A (See Pepi I, p. 197)

CLAIMING ACCESS TO THE SUN

694B [RECITATION. O …], open to me my path, make a path for me! I [am … I am Horus] over the Two Lands, I am Thoth over the sky, I am Anubis over the house.

Fetcher, open […] to me before me. I am the egret that comes from the orchard, […].

You in one of the four mountain-ranges,[57] be far from me. I [am …], I […].

The tongue in my mouth is clean and I am be protected […]. I am […] and I will not be upside down.

I am the [great] Bull [who struck Kenzet], I am the Bull [of offerings, owner of a quintet of meals in Heliopolis]: a trio for the sky and a pair for the earth.

695A RECITATION. The one who wears the sunlight's headband[58] comes into being […] as him of the Duat, and […] ceases […].

[I am] the one who sits on the Sun's chair, having expelled Horus from the sky's southern part, having expelled Seth from the sky's northern part, for the Sun has given (his) arms to me […], having expelled the Nine's remote ones.[59]

I sit on the Sun's chair and the lords of […] shake (with fear) at me […] me over the sky, my hands on [the sky's] pillars, which Geb has placed for me; my feet supporting […] against it; my head up, and my feet down. My head […] length to length.[60]

Look, I—that is I.

695B RECITATION. The paths [that] lead [to … leads me on them like her leading Horus], like her leading Seth, like her leading those gods who are in […].

696A (See Pepi I, p. 154, and variants)

696B (See Pepi I, p. 154)[61]

… (east horizontal lost)

301 (See Unis, p. 59, and variants)

SENDING THE SPIRIT TO THE SUN

421 (See Teti, p. 90)

418 (See Teti, p. 89, and variants)

466 (See Pepi I, p. 128)

364 (See Teti, p. 83, and variants)

*711 [RECITATION].[62] SPENDING THE DAY (AWAKE) BY [THIS PEPI NEFERKARE], HAVING SPENT THE NIGHT ABED ON [HIS] LEFT [SIDE], HAVING SPENT THE NIGHT ABED.

Ho, Pepi Neferkare! Raise yourself to those older than you. You eat figs and drink wine, with your face that of a jackal, as Anubis who is banded [with it.[63] The points of the nails on your fingers are the points on] Thoth's fingers, and you serve yourself a Nile goose.[64]

[Foremost of Westerners' door, which bars] the subjects, is opened to you. [Those in] the cultivation come to you; those in the necropolis serve you and those of the offering chamber clean for you.[65]

The great Mooring-Post calls out to you; your two mothers, the two white crowns, nurture you; your two mothers, the [two] white crowns, kiss you.

[A footpath of metal is beneath you], so [you go up] to the sky and climb behind Shu. Ascender, ascend! [Go up to your house, as a star] atop your house, and save your children [from] mourning. Your offering stand has made firm those on earth for the course of eternity.

*713 (See Merenre, p. 222)

*714 (See Neith, p. 319)

MEETING THE SUN

*790 RECITATION.[66] I become clean in the cleaning that Horus made for [his] eye. [I have come to you having gotten your eye for you, Horus]: I am [Thoth, who tended it]; I [am not] Seth, [who took it […].

The Cool Waters' door that bars the subjects [is opened to] me. I have come with Horus's great and esteemed eye, which the gods wished for, which the Ennead wished for. [Horus, meet] me, for I am wearing the Raw Crown, Horus's powerful eye, that fills […].

[…], my arms those of a falcon, my wingtips those of Thoth. Geb flies me (to the sky) among my brothers the gods. […] gives [… to] me, and [I number] Osiris's night-beings.

There is no god who can place himself across [my path … I am] one who scales your field-markers, you impediments under Osiris's direction. I am a controlling power who demands his place, Thoth whom Atum summons to the sky, for I take [Horus's eye to him …] his abomination.

I am the one who prevents [the gods from turning away from embracing your eye, Horus, having sought it with] those bas who are the foremost of Heliopolis. You naked one, let your face turn toward the sun.[67]

Hear, Bull of the Dual Ennead, and part my path and widen [my place at the fore of the gods, that] I [may take] Horus's eye to him and bear to him [what came from his head.

Horus, …], that I [may let] you see with your two complete eyes.

Those of you (gods) who are opponents (of Horus) have been captured by the one who has acquired for Horus his eye, given to him. Its scent is the god's scent: the scent of Horus's eye is on it. I have come to the fore [with it and sat down on your great seat, gods, between the two controlling powers, with] my [shoulder to Atum. I am the one who prevents] the gods from turning away from embracing Horus's eye. I found (it) in Pe after I sought in Heliopolis, and I took it from Seth's mouth in the place [where he and Seth fought.

[Horus, give me your arm. Horus, accept your eye coming forth for you, that it may come forth for you. When I come to you, your eye comes to you with me atop me forever].

*779 [RECITATION. …], open to me the cavern, pull open to me the shrine, and the Sun will become high and the Ombite will appear. Make a path for me, [that I may] pass […] and the shrine […] me.

I [am …, I] am Horus, lord of shaking.[68]

363 (See Teti, p. 81)

406 (See Teti, p. 96, and variants)

*778 (See Neith, p. 320)

TAKING CONTROL OF NOURISHMENT

493 (See Neith, p. 320, and variants)

*710 RECITATION.[69] I am the Bull of offerings, owner of a quintet of meals in Heliopolis—three for the sky and two for [the earth: three meals for the sky with Horus and two meals for the earth with the great god]. The Nightboat and Dayboat are the ones who get for me the god's loaf every day.

Excrement is my abomination and I reject urine: I do not eat (them). [The Sun's] morning god is the one [who follows me (in service) every day].

*791 [RECITATION. …]. My [… is the one] who gives to me. I am the Lord.

SPELLS AGAINST INIMICAL BEINGS

298 (See Unis, p. 58, and variants)

295 (See Unis, p. 58)

290 (See Unis, p. 57)

*776 (See Neith, p. 321)

281 (See Unis, p. 56, and variants)

499 (See Pepi I, p. 150)

502B (See Pepi I, p. 150)

500 (See Pepi I, p. 150)

297 (See Unis, p. 58, and variants)

233 (See Unis, p. 20)

284–87 (See Unis, p. 57, and variants)

*792 [RECITATION. …] are cut off for you […] his finger […] his neck. Monster snake, lie down! *Hpn*-snake, crawl away! You in his undergrowth, crawl upon Nu!

240 (See Unis, p. 20)

227 (See Unis, p. 19)

502A (See Pepi I, p. 151)

502C–D (See Pepi I, p. 151)[70]

502H–L (See Pepi I, p. 152, and variants)

502G (See Pepi I, p. 151)

296 (See Unis, p. 58)

291 (See Unis, p. 57)

502C (See Pepi I, p. 151, and variants)

282 (See Unis, p. 56)

*777 RECITATION. Back, you night-attacker! Thoth, the attacker's night-attacker, is your canal-roiler.
[Back, you night-attacker]! Thoth, the Night-attacker's Night-attacker, is my canal-[roiler].

299 (See Unis, p. 59)

BOARDING THE SUN-BOAT

469 (See Pepi I, p. 130, and variants)

SENDING THE SPIRIT TO THE SKY

*793 RECITATION. Pepi Neferkare, your face is tied on as that of a jackal, as Paths-Parter. Receive your papyrus baton that is over the great and manage the nine […] the great like Horus when he tends his father.

You Pepi Neferkare, raise yourself from off your left side, put yourself on your right side! Your doorleaf has been erected for you, your portal has been made firm for you. Save your children from mourning [… as Horus] in his (royal) house, as Seth in [Takhbet].

The libation is libated and drumming drummed. Become still, become still! Hear, hear this speech that Horus said to his father Osiris, that you may become akh thereby, that you may become great thereby, and so sit on [your metal] chair […] your side (of meat) and your offering table, and lead the Imperishable Stars.

You Pepi Neferkare! Your thousand of bread, your thousand of beer, your thousand of grey goose, your thousand of red-beaked goose, your thousand of white-fronted goose, your thousand [of …].

SPELLS FOR APPROACHING THE SKY (ANTECHAMBER, NORTH WALL)

APPEARING AS HORUS AND OSIRIS

681 RECITATION. Great sky, give your arm to me! Big Nut, give your arm to me! I am that divine falcon of yours.

I have come that I may go up to the sky and explore the Cool Waters. I greet my father, the Sun, and he manifests me as Horus, as whom I have come. He gives me a new accession and sets for me my two divine eyes. I come forth with him, great as Nut's Horus on the forelock, the Red Crowns' smiter and governor of those of the stream.[71]

I am followed by those yonder, and there come to me bowing the foremost of sky and earth—the two Lead Uraei, the jackals, and Seth's upper and lower akhs—anointed with scent, clothed in fine linen, alive from offerings. I govern, I allocate kas, I show the way to places, I give offerings and lead feasts.

That[72] is I: I am the unique one of the sky, the one who controls when he acts, Nut's foremost.

682 RECITATION. "Greetings," says Sokar; "wash your face,"[73] says Great Beard.

I scud as a divine falcon, I rain as a heron, I flap as a Nile goose, my wings those of a divine falcon, my wingtips those of a divine falcon.

My wrapped bones have been raised and I have become clean, my fringed kilt on my rear, my shirt on me, and my bejeweled necklace of halfa-grass.

So, I board with the Sun in his big boat in which he sails to the Akhet in order to judge the gods from it,[74] and Horus sails in it with me to the Akhet, and I judge the gods from it with him in the Akhet. I am one of them.

683 RECITATION. Look at this which they said about me, which the gods said about me when the gods' speech about me took place: "This is Horus, who has emerged from the Inundation; this is the long-horned bull who has emerged from the walled compound. This is the cobra that has come from the Sun; this, the uraeus that has come from Seth."

Everything that happens to me, the same happens to Father's Enforcer, the Sun's daughter on his thighs.[75] Everything that happens to me, the same happens to the Adversary of the Sun's daughter on his thighs.

For I am Sound, son of Sound (father), who came from Sound (mother). I am sound: as I am sound, Horus's eye in Heliopolis is sound. I live: as I live, Horus's eye in Heliopolis lives.

684 RECITATION. I have emerged in your emergence, Osiris; I have claimed my ka for the sky, my metal bones, and my limbs as the Imperishable Stars. When my image is shown, the great goddess falls on my arms.

My mother, Nut, my (grand)father, Shu, and my (grand)mother, Tefnut, take me to the sky, to the sky on the smoke of incense. I become clean, I live, and I make my place as Osiris.

I sit at your shoulder, Osiris. I spit on your temple,[76] Osiris, and do not let it become painful and do not let it become bald, by virtue of my mouth every day, at the midmonths and at the first of the months.

I sit at your shoulder, Horus. I spit on your temple, Horus, and do not let it become painful and do not let it become bald, by virtue of my mouth every day, at the midmonths and at the first of the months.

I am one of those four who continually exist, Atum's children and Nut's children, who cannot decay, and I do not decay; who cannot rot, and I do not rot; who cannot fall to the ground from the sky, and I do not fall to the ground from the sky. With respect to them is how I can be searched for and found. I am one of them, whom the sky's bull has blessed.

I raise up my ka, I return, and I wander about. Good companion, ka-raiser, returner, perpetual one,[77] I remain more than you beneath the sky's belly, as the young girl's[78] helmsman on the bends of the Winding Canal. When I go up to the sky, I use it—this mouth—for you, that the Sun might become perfect every day.

I put myself on your path, Horus of Shezmet—the one on which you lead the gods to the perfect paths of the sky, of the Field of Rest.

305 (See Unis, p. 61, and variants)

308 (See Unis, p. 62, and variants)

304 (See Unis, p. 60)

303 (See Unis, p. 60)

LIBATION AND ANOINTING AT DAWN

685 RECITATION. The waters of life in the sky come, the waters of life in the earth come. The sky flames for you, the earth shakes for you, before the god's birth.

The two mountains[79] are parted: the god comes into being, the god takes control of his body. The two mountains are parted: this Pepi Neferkare comes into being, this Pepi Neferkare takes control of his body.

Look, this Pepi Neferkare, his feet are kissed by the clean waters that exist with Atum, that Shu's penis made and Tefnut's vulva brought into being.

They have come having gotten for you the clean waters from their father, that they may cleanse you, that they may cleanse you with natron, Pepi Neferkare. You lift the sky with your hand and lay down the earth with your foot.

Let cool water be poured at this Pepi Neferkare's gateway and the face of every god will be washed.

You wash your arms, Osiris; you wash your arms, Pepi Neferkare. You become young, god; your[80] third, Peace-Commander.

The Firstborn Thing's scent is on this Pepi Neferkare; the benben is in Sokar's compound, the foreleg is in Anubis's house.

Become sound, Pepi Neferkare! The shrine awaits when the month is born. The cultivation lives and arouras are made for them, that you may farm barley and farm emmer.

This Pepi Neferkare is endowed with them for the body.

686 RECITATION. Ointment for Horus! Ointment for Seth! Horus has acquired his eye and taken it from his opponents: there is no property right of Seth in it. Horus has filled himself with oil, Horus has become content with his eye, Horus has been equipped with what is his. Horus's eye clings to him, its scent on him, and its wrath falls on his opponents.

Ointment for Pepi Neferkare, that Pepi Neferkare may fill himself with it! Its scent clings to him and its wrath falls on his opponents.

687 RECITATION. Ho, Pepi Neferkare! I have come having gotten for you Horus's eye from its kiln,[81] and its scent is on you, Pepi Neferkare.

Its scent is now on you. The scent of Horus's eye is on you, Pepi Neferkare, and you become ba through it, have control through it, are esteemed through it, and acquire the crown through it among the gods. Horus comes, excited at meeting you, excited at meeting his eye atop you.

So, here is Pepi Neferkare at the fore of the gods, provided as a god, his bones tied together as Osiris. Let the gods make praise at meeting Pepi Neferkare like their making praise at meeting the Sun's appearance when he comes forth from the Akhet.

ASCENDING BY LADDER

688 RECITATION. Those four royal property attendants of mine—Imseti, Hapi, Duamutef, and Qebehsenuef, Horus of Letopolis's progeny—stand up, that they might bind a rope-ladder for me and make firm a ladder for me, and elevate me to the Beetle when he comes into being in the eastern side of the sky. Its wood is carved by Experienced; the lashings in it are made firm as the bowstrings of Gasuti, ox of the sky; the rungs are fastened in its sides with leather of He in the Wrappings, to whom Hezat gave birth; and He Who Supports the Great (god) is put under it by He Who Lassoes the Great (goddess).

Behold, my ka is raised to the god who conducts me to Dual Lion and elevates me to Atum. Atum has done what he said he would do for me, binding a rope-ladder for me and making firm a ladder for me.

I am far from what people abominate, and my arms are not toward what the gods abominate. I do not eat the *ḏ3js*-plant, I do not chew the *bḏ3* at the first of the month. I do not sleep in the night and I do not spend time unconscious in either of the two times of the Beetle.[82]

Those in the Duat have collected themselves and unplugged their ears at the sound of my voice when I descend among them. They have told Him Whose Control is Weighty that I am one of them. My record as He Whose Record is Great is among them, and I am conducted to the starboard.[83] My insignia is great in the Dual Lions' compound. The hindering arms against me are removed by Wrong-Remover in the presence of Eyes-Forward in Letopolis.

SUPPLYING THE SPIRIT WITH WATER

679 (See p. 274)

INVOKING THE GODS OF THE SKY

689 RECITATION. Geb has caused Horus's eye to be raised.

You scheming(?) goddess on the arms of his elder kas and atop his many kas, turn your head and see Horus. He has made [his] seat [on his metal chair] and judgment will take place. Isis has come and taken her breasts to her justified son.

Horus's eye has been found for me. This one that Horus made has been found, having been given its head, having made a frontal on the Sun's brow.

You who rage as Sobek, follow Horus's eye to the sky, to (be) a star of the sky, and ignore him who would beach Horus because of his eye.

Shu, who bears Nut, bear Horus's eye to the sky, to (be) a star of the sky, before Horus has sat down on that metal chair of his, and ignore him who would beach Horus because of his eye.

SENDING THE SPIRIT TO THE SKY[84]

690 RECITATION. Osiris awakes: the god once slack rouses, the god stands up, the god takes control of his body. This Pepi Neferkare awakes: the god once slack rouses, the god stands up, the god takes control of his body.

Horus stands up that he might array this Pepi Neferkare with the woven cloth that comes from him, and this Pepi Neferkare is provided as a god. He of the shrine stands up, the Dual Ennead sits down.

Ho, Pepi Neferkare! Stand up! Welcome in peace to the Sun, messenger of the great god! When you go to the sky and emerge from the Akhet's gateway, Geb guides you, ba as a god, esteemed as a god, and in control of your body as a god, as the Ba at the fore of the living, as the Controlling Power at the fore of the akhs.

This Pepi Neferkare comes, provided as a god, his bones tied together as Osiris, who has gone after [his akh].

You have come, Pepi Neferkare, from Heliopolis tended, your heart having been given to you in your body, your face that of a jackal, your flesh that of Atum, your ba within you, your control about you, Isis before you, Nephthys after you. You go around the Horus Mounds and travel around Seth's mounds. Shu and Tefnut are the ones who guide you when you emerge from Heliopolis.

Ho, Pepi Neferkare! Horus has woven his booth over your head, Seth has spread your canopies, and you have been encompassed by the god's booth, that you might by conveyed in it over your places that you wish.

Ho, Pepi Neferkare! Horus has come to you provided with his bas—Hapi, Duamutef, Imseti, and Qebehsenuef. They get for you your identity of an Imperishable Star, and you do not perish, you are not ended.

Ho, Pepi Neferkare! Your sister Qebehut has cleaned you on the causeway at the lake's mouth and you have appeared to them as a jackal—as Horus at the fore of the living, as Geb at the fore of the Ennead, as Osiris at the fore of the akhs—that you might govern the akhs and manage the Imperishable Stars.

Osiris vanishes, this Pepi Neferkare vanishes, and the Dual Ennead's bull vanishes. The god is released, the god takes control of his body: this Pepi Neferkare is released, this Pepi Neferkare takes control of his body.

Ho, Pepi Neferkare! Stand up for Horus, that he may akhify you and guide you. Then you go forth to the sky, your mother Nut receives you and takes your arm, so that you do not groan and do not moan. You live as the Beetle lives, stable as the djed-pillar.

Ho, Pepi Neferkare! You have been arrayed as a god, your face that of a jackal—as Osiris, the ba in Nedit, the Controlling Power in Great Town.

The sky trembles and the earth shakes before the god's feet, before this Pepi Neferkare's feet. This Pepi Neferkare is not encompassed by the earth; the Firstborn's Thing is not encompassed by the earth.

Your ba is (prevalent) by day and the shaking you cause, by night, as the god who is lord of ferocity. You govern the gods as the controlling power at the fore of the controlling powers.

Osiris is come, the flood with provisioning arm, who is around Geb![85] I have mourned you on the site (of your tomb) and have struck into withdrawal the one who acted against you. So, you live and raise yourself by your (own) force.

Ho, Pepi Neferkare! The flood is come with provisioning arm, who is around Geb! Supply the god's outflow that is in you. Let your mind live, animate your god's body, release your sinews.

Horus comes to you, Pepi Neferkare, that he might do for you what he has done for his father Osiris. You live like those in the sky live, you evolve more than those in the world evolve. Raise yourself by your (own) force. When you go forth to the sky, the sky gives you birth like Orion. You take control of your body and save yourself from your opponent.

Ho, Pepi Neferkare! Now I have bewailed you, now I have mourned you. I will not forget you. My heart will not tire of invoking you every day—on the first of the month, on the middle of the month, on the placing of the brazier, on the Thoth festival, on the Supply festival, on the meat-carving festival, on your yearly festivals. You are given birth at the first of your months and live as a god.

Ho, Pepi Neferkare! Get dressed in your body and come to me!

CROSSING TOWARD THE SKY

310 (See Unis, p. 62)

691A–B (See Neith, pp. 322–23)

SUPPLYING THE SPIRIT WITH BREAD

691C (See Neith, p. 323)[86]

SAILING IN THE DAYBOAT

691D [RECITATION.[87] …] in the midst of […] I […] myself […] ignorant […] big […] awe of me […] they see something new in their sight […] my seat in the Dayboat, and I strew (the sky with light) at daybreak, [I] touch […] in a part of the sky, powerful […] control [of] it.

I […] cut […], having struck with the baton and managed with the papyrus-scepter. I am a lord whose voice controls, who is not […] his identities […] fire among those with braids […].

[…], give me praise! Become excited you [in] the Akhet, […] Geb [… whom] his arms have barred. I am at the fore of my boat [… who] puts me in the midst of […] until shine by day.

I have gone down […]. I am the elder lord […].

691E [RECITATION. …] I have become clean […] he who ran off in his ba has been returned [to his cavern].

[…] me, that I may pass on it. My arm is received [by …] part […].

I […] the northern path. The Dayboat […], for Horus of the Akhet has commended you.

I […] the god's loaf […] the Beetle. The easterners who release […] the jackals' lake. I have sat down […] His Mother, Duamutef, […]'s children […].

ADDRESS TO THE SPIRIT AT DAWN

692A (See Pepi I, p. 203)

EMERGING FROM THE AKHET AT DAWN

692B [RECITATION. …] the sky […] Evolver [… You should not] interrogate me, for Thoth, lord of Magic, [has …] him.

I sit with my back to the gateway, at the fore of the bas of Heliopolis […]. I have passed by […] me. I […] a little one, a little one who escaped from under the Mute god's jaws.

692C RECITATION. Osiris appears, […] becomes clean […

…] Seal-Maker […] live […], he […] me to the gods. […] the gods, and I will live as you live, on your left side with the staff of authority […] bird-catch.

692D RECITATION. Kherti, […], shall the senior god be thwarted from you […]? […] me, for [I] have seen you […] me, turn […

…] me, that I may see you. I have no […], I have no back-turner, [I] have no opponent […].

SPELLS FOR LEAVING THE AKHET (CORRIDOR, SOUTH END)

PREPARING TO LEAVE THE AKHET

609 (See Merenre, p. 227)[88]

ADDRESS TO THE SPIRIT AS OSIRIS

558–60 (See Merenre, p. 228, and variants)

*794 RECITATION. Raise yourself! [You have your] water […].

[Raise yourself from off] your left [side], put yourself on [your right side]. [… your] limbs have been gathered for you […] that you may not rot thereby. Foremost of […] shall not acquire […].

Nut is big, full of […] that your father Geb has made: a thousand of […] His Ba's Settlement at the fore.

APPROACHING THE SKY

503 (See Pepi I, p. 160)

322 (See Teti, p. 71)

504 (See Pepi I, p. 161, and variants)

511 (See Pepi I, p. 158, and variants)

SPELLS FOR PROCEEDING TOWARD THE SKY (CORRIDOR, MIDDLE)

SUMMONING THE FERRY

515–19 (See Pepi I, pp. 163–65, and variants)
486 (See Pepi I, p. 139, and variants)
565 (See Pepi I, p. 178, and variants)
563 (See Pepi I, p. 177, and variants)

INTRODUCING THE SPIRIT TO THE SUN

525 (See Merenre, p. 226, and variants)
507 (See Pepi I, p. 162, and variants)

INVOKING THE GODS AND THE SPIRIT

527–31 (See Pepi I, pp. 168–69, and variants)
526 (See Merenre, p. 226)
523 (See Merenre, p. 226, and variants)

SUMMONING THE FERRY

521 (See Merenre, p. 226, and variants)
608 (See Merenre, p. 227)
522 (See Merenre, p. 227, and variants)
607 (See Merenre, p. 226, and variants)
555 (See Pepi I, p. 191, and variants)

ADDRESS TO THE DEPARTING SPIRIT

512 (See Pepi I, p. 159)

697 RECITATION. Ho, Pepi Neferkare! The mouth of the earth parts for you, Geb speaks to you, (saying): "You have become great like a king, you have been made firstborn like the Sun."

You become clean in the Jackal Lake and are purged (of impurity) in the Duat Lake. Come in peace to the Dual Ennead! The eastern doorleaf of the sky is opened to you by Fixed of Kas.

Nut, of long hair and pendulous breasts, has given her arms toward you. She continually shoulders you to the sky and cannot drop you[89] to earth. She continually gives birth to you, Pepi Neferkare, like Orion, and makes your abode at the fore of the Dual Shrines.

You descend into a boat like the Sun on the shores of the Winding Canal, and you are rowed by the unwearying ones. You govern the Imperishable Stars and are rowed in the (sky's) limit and set course to the Fields of Winnowing.

Your envoys run, your runners hasten, saying to the Sun: "Look, Pepi Neferkare has come. Look, Pepi Neferkare has come in peace."
You should not go on those western walkways: those who go there do not return. So, you should go, Pepi Neferkare, on those eastern walkways, among [the Sun's] followers [and … him whose] shoulder [sweeps] in the east […].

SPELLS FOR JOINING THE GODS (CORRIDOR, NORTH END)

COMMENDING THE SPIRIT TO THE GODS

532 (See Pepi I, p. 169, and variants)
573 (See Pepi I, p. 183, and variants)
359 (See Teti, p. 80)
535 (See Pepi I, p. 107, and variants)
335 (See Teti, p. 74)

*795 [RECITATION. Ho, Pepi] Neferkare! […] your […], your face that of a jackal, your ba in the god's booth. […] the clean […] that Horus has made for him.
The Sun has had […] fetched, so that […] might be fetched for you. […] from your opponent. The Sun is the one who has gotten your opponent for you, beaten, so that he might sweep the face of Horus who tends his father. Thoth has made an obstruction […].

THE SPIRIT'S RESPONSE

506 (See Pepi I, p. 162, and variants)

INVOKING THE SPIRIT

606 (See Merenre, p. 224, and variants)
513 (See Pepi I, p. 160)

SPELLS FOR APPEARING AT DAWN (VESTIBULE)

ADDRESSING THE SPIRIT

556 (See Pepi I, p. 191)
*767 (See Pepi I, p. 197)
… (6 columns lost)

*730 (See Pepi I, p. 121, and variants)
553 (See Pepi I, p. 190, and variants)

GREETING THE SUN

311 (See Unis, p. 63)

698A–C (See Pepi I, pp. 195–96)

698D [RECITATION. …] This is […] Atum has guided the living, and the Akhet […].

I […] my mother Isis […, I] mount […] in me [… I have emerged] from you,[90] you have emerged in me. [I] have come […] my arms […] me from those in Seth's following. I have requested […] me to the sky.

[…] in me.[91] The two scepters … my […] I have requested the flaming one as she flames. The gods inside the inaccessible […] the feet of my throne […] them from the Dual Ennead […] me.

So, is there a witness who can strike [for him] when they cross him? […] me as him of the Akhet who [climbs] on […]'s thigh[s …] toward his wife's breast, (saying), "Greetings! Grasp what is yours, remove for yourself […] the gods […] the Akhet […] and acquire through it the crown [with] the Dual Ennead."

I am Thoth […] three, the witness who strikes for him the one who struck it from him […] your whip down and respect me. [That is] I. I am Thoth who strikes […], the gods' knife-bearer.

Come, […] who […] me. Release the limb that is in […]. Flesh-Destroyer, beware lest you turn back behind me!

566 (See Pepi I, p. 179)

568 (See Pepi I, p. 179)

567 (See Pepi I, p. 179)

SENDING THE SPIRIT TO THE SKY

617 RECITATION. Please go and capture […] Osiris's vine. Go […] and combine with the gods in Heliopolis.

A king-given offering in all your places, a king-given offering of all your insignia, you going in [your reed sandals] to the side of him who is in his service […].

610 (See Merenre, p. 229, and variants)

611–12 (See Pepi I, p. 198, and variants)

306 (See Unis, p. 61)

699 RECITATION. […] Anubis seizes your arm, Nut gives you your heart. You scud like a falcon and pass like a heron. So, you go away from the west […] the living […

Live]! Be alive! Become young! Be young!—at your father's fingers, at Orion's fingers, at the sky. Be alive! Live […] you life for [your] heart […].

700 RECITATION. Father Pepi Neferkare, raise yourself from your right side, elevate yourself on your left side!

Your flesh has been collected for you, […]. Wash yourself with […] and become clean through them as a god.

You have emerged by means of the Sun's fetchers, and your arm is received by the Imperishable Stars. [You do] not [perish, …].

[…] is […] under [… as Seth] in Takhbet. You are supplied with bread like Horus being supplied with his eye, in the identity of the supplied offering. You are endowed [with bread like Horus being endowed with his eye, in the identity] of the endowed offering.

[…] that destroys your opponents. Destroy them, spew them out from you, put them in the lake, put them in the Great Green.

Humanity comes to you […] Father Pepi [Neferkare …].

701A RECITATION. When the Great One fell in Nedit, the place (where it happened) was disowned by its mountain-range.

She in Iseum raises you, (Pepi Neferkare). […] raises you […].

[…] the one in your belly.[92] It is Horus, foremost of the Duat, [… who has the Red Crown […] release the god. Horus emerges from Akhbit. Pe awaits Horus, so that he can become clean there. Horus comes, clean, [that he might tend his father Osiris …

"I have taken account of you, Pepi Neferkare,"] say your two sisters, who have desired you: says Isis, says Nephthys, bewailing you and awakening you.

Ho, Pepi Neferkare! [Raise yourself …] your thousand of bread, your thousand of beer, your thousand of cattle, your thousand of fowl, the roast meat and ribs from the god's butcher's block, your great-bread and drawn-bread from the broadhall. Provide yourself, Pepi [Neferkare, …].

701B (See Pepi I, p. 195)

APPEARING AT DAWN

569 (See Merenre, p. 230, and variants)

570 (See Pepi I, p. 180, and variants)

*796 [RECITATION.[93] I am] your third, you [imperishable] gods of the undersky [who course the land of Libya] and sweep away with your

electrum staves. [I] sweep away with [you with my staff of authority and my electrum staff.

I am your fourth, you] imperishable [gods] of the undersky [who course the land of Libya and sweep away with] your electrum staves. I sweep [away with you with my staff of authority and my electrum staff].

*765 (See Pepi I, p. 194)

COMMENDING THE SPIRIT TO THE GODS

581 (See Pepi I, p. 188)

*769 (See Pepi I, p. 199)

561C (See Pepi I, p. 193)

*797 RECITATION. O, old man […]. You have your water, which comes from Osiris: wash your arms, unplug [your] ears […

Isis … for you], Nephthys screams for you, the great Mooring-Post libates to you […] your rear […

…] has bowed over his brother, Nephthys is opening […], striking […] and they give you to […] your nurturer […].

MEETING THE GODS

554 (See Pepi I, p. 191)

579 (See Pepi I, p. 188)

*798 [RECITATION. …]. Sokar becomes clean in his four vines at the fore of the [Ba]-house. […] becomes clean […]. So, [I become clean …] to the sky among my brothers the stars and the Imperishable Stars.

"So, come, […]," say the bas of […], who are older than I.

"Welcome, […]," say the bas of Heliopolis.

I have come […

Awake, …, ferryman] of the Winding Canal, in peace! Go and […] me to the place where my first two mothers [are …] she will [not] wean me, for the (full) number of my days (as a child) have not come, and I am sharp as Horus, lord of the sky […].

*799 [RECITATION. …]. I [have come] to you, Sun, great with a crown as messenger of Shu […] those four gods […]. I [am] one who has come forth as Horus. I am the wise one before you. I am […] those […] who cannot be damaged, [who cannot] die, who cannot be ended, who cannot rot, who cannot perish, who cannot be given [to … is the name of one] of them; He Who Comes Striding is the name

of one of them; Come is the name of one of them; Come in Peace is the name of one of them.

"Our [father], welcome to […]," [say …

…] I am [your] messenger. [Take] me [to the sky] with you, as your wise one before you. I [am] Wentju, […]. I [… from] the difficult paths […] the Imperishable Stars for the akh […] on […] to the Sun among […] there by [those] who […].

613 (See Pepi I, p. 196)

? [RECITATION. …] and they found him crawling in his crawling, [his brother Seth having] thrown him [down …]. […] to the bulwarks. […] has kissed […] from them […] has set […] the taste […] meeting me in the proper time. [I have] come […].

571 (See Pepi I, p. 182)

… (final three quarters of column lost, perhaps uninscribed)

JOINING THE GODS

582 (See Pepi I, p. 189, and variants)

562 (See Pepi I, p. 177)

564 (See Pepi I, p. 178)

702 RECITATION. I have come to you two elder and great companions who are in the eastern side of the sky so that you may lift me and put me in the eastern side of the sky.

FINAL ADDRESS TO THE SPIRIT

703 RECITATION. Ho, Pepi Neferkare! You have your ba with you. You become ba as a god and exercise control as Osiris.

Ho, Pepi Neferkare! Live! You have not died. Horus comes to you and severs your shackles and throws off your hobbles. Horus has removed your impediment and the horizons shall not seize you.

Ho, Pepi Neferkare! [Your] ka has control of […]. You have no human father, you have no human mother. That mother of yours is the great Impoverishing Uraeus in the midst of Nekheb, with white headcloth, open plumage, and dangling breasts. Pepi Neferkare will not be seized by the horizons.

FRAGMENTS

The unplaced fragments of text from Pepi II's pyramid belong to the damaged walls of the burial chamber, antechamber, corridor, and vestibule.

NOTES

1 The walls of the passage to the serdab have been destroyed, but none of the unplaced fragments of text seems to belong to them.
2 PT 412 is divided between the west end of the north wall and the west wall.
3 The texts in each register run continuously from west to east, and were therefore numbered consecutively by Sethe (e.g., PT 72–107 in register III), but both the content of the spells and the arrangement in other pyramids indicates that the the wall was meant to be read in two halves, from top to bottom: thus, PT 96 in register III is followed by PT 108 in register IV rather than by PT 97 in register III. The arrangement (Fig. 4) was apparently dictated by the need to keep the three registers of the Offering Ritual together, as in previous pyramids.
4 PT 8 and the first two titularies of PT 9 are on the north, south, west, and east faces of the sarcophagus, respectively. The last three three titularies of PT 9 are in a horizontal line at the bottoms of the west end of the north wall, west wall, and west end of the south wall.
5 This spell is restored from Ibi's copy.
6 The "great circuit" is that of the sun, identified here as "He Who is in His Terrorizing."
7 This spell, also found in the pyramids of Teti and Pepi I, is restored from Ibi's copy and from parallels in CT 682 and 990.
8 Shu, the atmosphere.
9 A reference to the fields in the next clause.
10 The translation of the last clause is uncertain. If correct, it is apparently an implied play on words between *stj* "shoot" and *st3* "weave," referring to the clothing presented.
11 This spell is a variant version of PT 665C–D and is also attested in the pyramid of Ibi and is restored from that copy and PT 665C–D.
12 Osiris.
13 The sarcophagus.
14 Nut will treat the deceased as her baby: cf. PT 219, stanza 13.
15 PT 20–21 became Spells 25–26 of the New Kingdom Mouth-Opening Ritual, from which they are restored here.
16 The foreleg of an ox, touched to the deceased's mouth, is equated with that of Seth, "who stole Horus's eye."
17 Translated here from Pepi II's better-preserved second copy (p. 254).
18 Restored from Middle Kingdom copies.
19 Restored from a Middle Kingdom copy.
20 These spells occur only in Pepi II's pyramid; the directions indicating the objects presented are lost. PT 97–99 and PT 100–102 are both single spells. PT 103–104, 105A 636, and 105B–C are here parts of a single spell with a single initial and final (lost) direction. PT 636 is translated from its better preserved copy later in the ritual (p. 254). The text in parentheses at the end of PT 105C has been omitted by Pepi II's editor for lack of space.
21 PT 26–31 are translated here from Pepi II's second copy (p. 257), which is better preserved. The superscript is inscribed over PT 31, 30, 26–29 as a unit. PT 31 … 28 have a common subscript, as does PT 29.
22 This text, to which Sethe gave the PT numbers 106–107, is a single spell, restored here from the copies of Pepi I and Neith, and from Middle Kingdom copies.

23 This spell is restored from the copies of Pepi I and Merenre, and from sources of the New Kingdom and later.
24 PT 634B and 634D are restored from the copies of Pepi I. PT 634C is restored from copies of the Late Period, where stanza 3 is treated as a separate spell.
25 Translated here from Pepi II's second copy (p. 267), which is better preserved.
26 The life-giving power of Osiris was thought to exist in the waters of the inundation.
27 PT 643B and 650 are restored from Middle Kingdom copies. PT 645–49 are a slightly different version from the single spell in the pyramids of Pepi I, Neith, and Ibi (PT ⋆718), after which they are restored. PT 634E is also restored from Spell 73 of the New Kingdom Mouth-Opening Ritual, as is PT 639.
28 A reference to the myth of Atum's creation of Shu through masturbation.
29 A reference to the death of Osiris.
30 A goddess is addressed.
31 Restored from Pepi I's copy and parallels in the Coffin Texts.
32 This expression refers to removing baked bread from its pottery mold.
33 Restored from Pepi I's copy and Middle Kingdom copies.
34 *mḫ3*, a word of uncertain meaning.
35 A euphemism for "die."
36 A reference to mummification: cf. Teti, p. 90.
37 Restored from the Middle Kingdom copy that most closely parallels those of the pyramids. Two other Middle Kingdom copies have "You descend into."
38 This stanza is addressed to the deceased by his son, Horus, acting as officiant.
39 These similes refer to the first mound of earth that appeared from the universal waters at the creation.
40 A play on words between "sneezing" (*jšš*) and the name of the god Shu (*šw*), and "spitting" (*tf*) and the name of the goddess Tefnut (*tfnt*).
41 A play on words involving the verb "put" (*ḏ*) plus the terms "ferried" (*ḏ3.w*) and "guided" (*m3ᶜ.w*). The two structures are otherwise unknown.
42 Another play on words, between "elevate" (*sjᶜ*) and "reed" (*ᶜr*), "brighten" (*sḥḏ*) and "white" (*ḥḏ*).
43 This stanza and those that follow refer to the members of the "Big Ennead."
44 Nut.
45 The text that Sethe numbered PT 662, which occurs only in the pyramid of Pepi II, is actually two spells: the first, originally in the first person, spoken by the spirit; the second, addressed to the spirit by his son, Horus.
46 The first mound of earth to emerge from Nu at the creation.
47 The clause in parentheses is omitted in this copy, the only copy preserved at this point.
48 Evidently an error for "feet drum for you and arms wave for you," as found in Neith's copy.
49 Restored from a fragmentary copy of Queen Iput and Middle Kingdom copies.
50 The "one in his deed" is an evildoer.
51 In Middle Kingdom copies this stanza is marked as a separate spell.
52 Verb of unknown meaning.
53 Either an erroneous repretition (absent in Pepi I's copy), or an error for "Horus's ladder."
54 This copy omits these first two clauses.
55 The words *m3qt* "ladder" and *p3qt* "slender one" probably rhymed in Egyptian.

56 This wall is destroyed except for part of its final column, containing PT 333. Five groups of fragments can be assigned to the wall. Their sequence is uncertain but has been reconstructed here from the sequence of spells in the pyramids of Pepi I and Merenre. In total, the fragments represent some 45 of the wall's original 76 columns.
57 One of the guardians of the four cardinal points, in this case probably the east.
58 A reference to the spirit as the youthful sun.
59 The residents of the Duat.
60 The spirit fills the world like the sunlight.
61 Pepi II's copy seems to omit the first two lines of the spell (stanzas 1–2), and is lost after stanza 3.
62 Restored from Middle Kingdom copies (CT 516).
63 The image is that of a jackal whose chest is smeared with the blood of his prey.
64 The image is that of a bird of prey seizing a goose in his talons.
65 A reference to the funerary priests bearing produce from the fields and officiating at the daily offering rituals in the tomb chapel.
66 This spell is a version of PT 524, after which it is restored.
67 The spirit asks Horus, denuded of his eye, to look toward the eye (the sun), which the spirit is bringing.
68 I.e., who possesses a character that causes shaking in those who see him: cf. PT 215, stanza 5.
69 Restored from Neith's copy and copies of the Middle Kingdom (CT 208).
70 Pepi II's pyramid uses two sequential copies of PT 502C.
71 The inhabitants of the Delta ("Red Crowns") and Nile Valley ("those of the stream").
72 Horus, the "divine falcon" mentioned in stanza 1.
73 A metaphor for removing anger or sadness.
74 The boat.
75 The reference is to Maat, sitting on the Sun's lap as a child: whatever happens to disturb the spirit will disturb the natural order of the universe.
76 Spitting was considered a method for preventing or removing injuries: cf. PT 215, stanza 4 (p. 35), and PT 324, stanza 1.
77 Osiris is addressed.
78 The sky's.
79 The mountain ranges on either side of the Nile.
80 The spirit and Osiris are addressed.
81 The reference here is to Horus's eye both as ointment rendered in a kiln and as the sun.
82 Night and day.
83 A nautical term for the west.
84 Restored from the copies of Pepi I, Merenre, Neith, Wedjebetni, and from Middle Kingdom copies.
85 The reference is to Osiris's role as the life-giving power of the inundation.
86 This spell is addressed to the spirit by his son, Horus, in Neith's copy. Pepi II's editor has understood it as an address by the deceased to Osiris, and has converted the original first person to the king's name or third-person pronouns.
87 This spell is partly preserved as well in the pyramid of Teti, in what seems to be a slightly different version.

88 This version speaks of the deceased in the third person (redacted from original first person). The first stanza consists only of "[RECITATION. Your mother Isis gave birth to you] in Akhbit."

89 Here and in the remainder of this stanza and the next, Pepi II's editor has changed the second person, presserved in Pepi I's copy, to the king's name.

90 A goddess is addressed.

91 This text is from Merenre's copy, in which the deceased is addressed in the second person; the translation reflects the original first person of Pepi I's and Pepi II's copies.

92 A goddess is addressed.

93 This spell is an abbreviated version of the last ten stanzas of PT 570, and is restored from that spell.

VI

The Pyramid Texts of Queen Neith

Daughter of Pepi I, sister of Merenre, and wife of Pepi II, Neith was the first of three queens buried beneath subsidiary pyramids around the pyramid of Pepi II. The substructure of her tomb and those of the other two queens were inscribed with Pyramid Texts, as in the king's pyramid. The walls in the pyramids of Iput II and Wedjebetni have been reduced to a number of fragments, but those of Neith's tomb have survived largely intact. The corpus of her Pyramid Texts, in fact, is second only to that of Unis in its state of preservation.

The substructure in the pyramids of the queens follows a more modest plan than that of the kings' tombs. In place of the separate burial chamber and antechamber, connected by a passage, it has only a single room, rectangular in shape and lying beneath the apex of the pyramid, with the sarcophagus in its west end. The roof of this chamber is flat rather than peaked, so the end walls (west and east) have no gables. A door in the middle of the east wall marks the entrance to the serdab, and another at the east end of the north wall opens onto the corridor leading out of the tomb. The innermost (south) section of the corridor is level, originally sealed at its northern end by portcullis blocks, beyond which the corridor ascends to the exit; there is no vestibule.

Neith's substructure is inscribed with Pyramid Texts on the walls of the chamber and the innermost section of the corridor, and the same seems to have been true in the tombs of Iput II and Wedjebetni.[1] The absence of a separate antechamber made necessary an adjustment in the layout of these texts from that of the kings' pyramids. In Neith's tomb—the only one of the three for which the full layout is known—the west and north walls, and part of the south wall, correspond to the same walls in the kings' burial chambers, with the same series of texts inscribed on each: spells commending the queen's body to Nut (west wall and west end of the north and south

walls), the Offering and Insignia Rituals (north wall, east end), and the Resurrection Ritual (south wall, east end). The south wall is divided into two registers, with the upper devoted to the Resurrection Ritual and the lower to a series of spells found in various locations in the kings' tombs, primarily in the passage between the burial chamber and antechamber or in the antechamber itself; this section would therefore seem to correspond to the passage and antechamber. The east wall is also divided in two registers: the lower of these holds the conclusion of the Resurrection Ritual, as on the east wall in the burial chambers of Unis, Merenre, and Pepi II; the upper register is inscribed with texts found on the east wall of the antechamber in the kings' tombs and therefore corresponds to that wall. Neith's layout thus compensates for the missing passage and antechamber by assigning texts normally found in these rooms to the bottom of the south wall and the top of the east wall.[2] The spells in the corridor, like those in the kings' tombs, concern the spirit's entrance into the sky at dawn.

Neith's full titulary is inscribed in horizontal bands at the bottom of the west end of the north and south walls, around the sarcophagus, and in a line below the other text on the west wall. Elsewhere in her Pyramid Texts, Neith is addressed or referred to by her single name. As in the kings' tombs, Neith's texts contain both spells that are addressed to the deceased and those originally meant to be spoken by the spirit itself. A number of the latter preserve the original first person, but most have been personalized for Neith's use by converting the first person to the queen's name or a third-person pronoun. Most of the converted spells mechanically use masculine pronouns, as in the kings' texts, but a few display the more appropriate feminine forms.

The west end of the chamber is inscribed with a series of spells commending the queen's body in the sarcophagus to Nut. These read in a single band from the north wall to the west wall to the south wall, with signs on the north and south walls facing outward (east), opposite those on the eastern sections of the two walls.

The remainder of the north wall contains the Insignia and Offering Rituals, in an arrangement similar to that in Pepi II's pyramid (Fig. 6). The Insignia Ritual opens in a discrete section to the left of the east end of the wall proper. Its spells are intrerrupted physically by the Offering Ritual, arranged in three registers at the top of the wall. It continues in the fourth and fifth registers, the end of the fourth register, and the bottom half of the wall to the right of the entrance to the corridor. The Offering Ritual follows, and the concluding spells of both rituals are inscribed to its right, above the end of the Insignia Ritual.

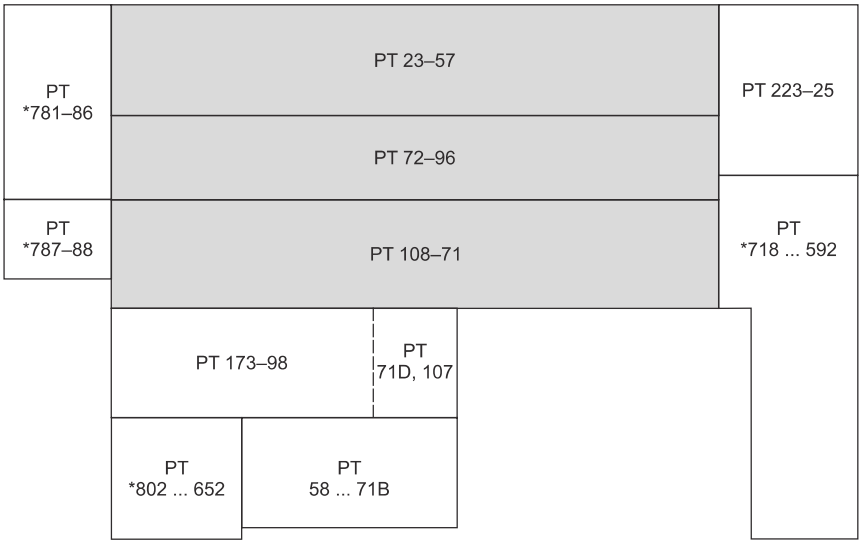

Fig 6. North Wall of Neith's Sarcophagus Chamber, East End
(Offering Ritual shaded)

Neith's Resurrection Ritual occupies the upper register of the east end of the chamber's south wall and the lower register of the east wall; PT 245 is divided between the two walls. The ritual contains the twelve spells found in Unis's pyramid and texts from the extended ritual used in later pyramids.

The lower register of the south wall's east end is inscribed with a sequence of ten spells for the spirit's passage through the Akhet. The series opens and closes with PT 690; this appears on the antechamber's east wall in the pyramid of Merenre and the north wall of the same room in Pepi II's pyramid, and thus spans symbolically the entire room. All ten spells are addressed to the spirit, to encourage it to proceed from the Duat through the Akhet.

In the upper register of the east wall are texts for promoting and protecting the spirit's rebirth at the end of the Akhet. These are largely the same as those found on the east wall of the antechamber in other pyramids, though Neith's editor has revised many of the spells from the series for protection from inimical beings. The texts on the west and east walls of the corridor are designed to facilitate the spirit's entrance into the sky and the company of the gods. These were all originally in the first person, including two meant to be spoken to the deceased by the chief officiant at the funeral, in the role of Horus, and Neith's copy retains the original first person in most of them. Both walls end with addresses to the doorkeeper at the entrance to the sky.

SPELLS FOR THE SARCOPHAGUS (CHAMBER, WEST END)

THE QUEEN'S TITULARY[3]

8 Member of the elite, king's wife and king's daughter, great of ornament and great of blessing, Neith. King's wife whom he desired, she who sees Horus and Seth,[4] Neith.

Member of the elite, king's wife whom he desired, Neith. King's daughter, great of ornament and great of blessing, she who sees Horus and Seth, Neith.

9 Member of the elite, king's wife whom he desired, Neith. Senior king's daughter of his body, Neith. She who sees Horus and Seth, great of ornament and great of blessing, Neith. Horus's acquaintance, Neith. Horus's companion, Horus's follower, consort of the one whom the Two Ladies desired, Neith. King's wife whom he desired, Neith.

8 [Member of the elite, king's] wife [and king's daughter, great of ornament and great of blessing], Neith. King's wife whom he desired, she who sees Horus and Seth, Neith.

Member of the elite, king's wife whom he desired, Neith. King's daughter, great of ornament and great of blessing, she who sees Horus and Seth, Neith.

ASCENDING TO THE SKY

624 (See Pepi II, p. 241)

330–31 (See Teti, p. 73)

626 (See Pepi II, p. 241)

655A (See Pepi II, p. 239)

INVOKING THE GODS

585 RECITATION.[5] I am the Great One who came from Geb's brow. O, gods and akhs in the opened door, make a path for the Great One of Geb.

RECITATION. I am Atum's son, the second of Perfect of Maat. I have come climbing to the upper house, to the Enneads' brow.

RECITATION. I have come to you three gods, the Great One's defenders, who stand in the junction of the Two Lands. [I am] Shu's third.

RECITATION. I have not plucked the High One from his place. I am the fourth of those four gods who come from Geb's brow.

RECITATION. I have gone down at the sight of the Lost One. [I am your fifth], you stars who touch Orion.

RECITATION. I have come as your sixth, you Imperishable Stars who make the Beetle's annals.

RECITATION. I am the one who releases Osiris's pain, Maat atop the seventh of Maat.

RECITATION. Sun, I have negated crookedness for the Lord of the Ogdoad. I am the eighth of them.

RECITATION. I shine by day, remove transgression, and set up Maat behind the Sun. I shine fully every day for the lord, for the one in the Akhet of the sky, and open the upper gates of Nu.

586A RECITATION. Great one of Atum, son of a great one of Atum, I am a star who belongs to the sky among the gods. Your mother will tell you, Experienced One, that I am the one who has wept for you, I am the one who has mourned you.

586B RECITATION. Suckling, you should give a document concerning me, for I am coming.

321 (See Unis, p. 65, and variants)

BEING WELCOMED BY THE GODS

474 (See Pepi I, p. 133, and variants)

688 (See Pepi II, p. 286, and variants)

268 (See Unis, p. 52, and variants)

476 (See Pepi I, p. 134, and variants)

SENDING THE SPIRIT TO THE SUN

*713 (See Merenre, p. 222, and variants)

CENSING

*800 RECITATION. Osiris Neith, accept Horus's eye: provide yourself with it. Horus has censed himself with his eye. Ho, Neith! Cense yourself with Horus's eye, natron-cleanse yourself with Horus's eye. Provide yourself with Horus's eye and it will provide you as a god to your opponent forever.

DIRECTING THE SPIRIT TO NUT

588 (See Merenre, p. 213, and variants)

446–48 (See Pepi I, p. 112; Merenre, pp. 213–14; and variants)[6]

450–51 (See Pepi I, p. 113, and variants)

INVOKING THE SPIRIT AS OSIRIS

367–68 (See Teti, p. 85, and variants)

589–90 (See Merenre, p. 214, and variants)

INVOKING THE SPIRIT AND NUT

426–34 (See Pepi I, pp. 107–108, and variants)
443–44 (See Pepi I, p. 112)

CLEANSING, CROWNING, AND TENDING THE SPIRIT AS OSIRIS

454 (See Pepi I, p. 114, and variants)
425 (See Pepi I, p. 106)
455 (See Pepi I, p. 115, and variants)
452–53 (See Pepi I, p. 114, and variants)
356 (See Teti, p. 76, and variants)
593 (See Merenre, p. 218, and variants)
357 (See Teti, p. 77, and variants)

LIBATION AND OFFERING

423 (See Pepi I, p. 106, and variants)
371–72 (See Teti, pp. 86–87)
424 (See Pepi I, p. 106)

RECEIVING AND ADORNING THE SPIRIT AS KING

468 (See Pepi I, p. 129, and variants)
412 (See Tet, p. 90)

PROVISIONING THE SPIRIT[7]

665B (See p. 313)
667A (See p. 317, and variants)

CENSING

598 (See Merenre, p. 217)

*801 RECITATION. Osiris Neith, be descended to me!

THE INSIGNIA AND OFFERING RITUALS (CHAMBER, NORTH WALL, EAST END)

A. THE INSIGNIA RITUAL

PRESENTATION OF ROYAL REGALIA AND LIBATION[8]

*781 RECITATION. Horus has now gilded his eye's surface.
FALCON OF GOLD.

*782 [RECITATION. Ho, father Osiris] Neith! I fix for you Horus's eye in your head.
HEADBAND.

*783 RECITATION. Horus in Osiris Neith, [accept Horus's eyes to your face. Ho, Osiris] Neith! Accept Horus's one eye and see with it—the one of his body, and be measured [through it: (it leads you on earth and you let your throat breathe through it.

Neith, accept Horus's eye—the remainder.

Ho], Neith, [accept] Horus's one [eye], the one of his body, and [see] with it: it mounts to [you])[9] and leads you in the path. Let your throat breathe through it. It endures for you with you. Neith, wear it and it will give life to your forehead.

Ho, Neith! [Provide] yourself with [it, and it will make you a god].

URAEUS; COBRA.

*784 [RECITATION]. Osiris Neith, the pupils in Horus's eyes are also set for you [in your head. Neith, they are set on you]; Osiris Neith, they extend protection over you. They exist with you, Osiris Neith, as your two kas, with their aegis [around you], and they lead you.

DUAL URAEI.

*785 RECITATION. Osiris Neith, these are Horus's two eyes, [which you should give to] either side of your head. Neith], they become your two kas for you. Osiris Neith, they exist atop you, [as] the two Great of Magic crowns. Neith, elevate] them on you as the two Great of Magic crowns.

[Osiris Neith, accept your eye, from which] you were distant: its magic [is great] in opposition.

RECITATION. Osiris Neith, accept Horus's eye, [the Great of Magic …], and see with it.

GREAT-OF-MAGIC URAEUS.

*786 RECITATION. Father, accept the eye and see with it: part your eye and see with it.

COLLAR-TIE.

*787 RECITATION. Osiris Neith, accept Horus's eye,
which Seth hid—HIDDEN VULTURE;
which he joined—JOINED VULTURE;
it spreads its *jd3m* in him—SPREAD VULTURE;
it does not fear—VULTURE.
NILE-VALLEY-GOD VULTURE.

Osiris Neith, accept Horus's eye, of which you said, "Its magic is greater than mine." Osiris Neith, accept Horus's eye, great of magic.
GREAT-OF-MAGIC VULTURE.

*788 RECITATION. Osiris Neith, accept Horus's eye, his sound one.
SITULA.

THE KING'S OFFERING

173–98 (See Pepi II, pp. 255–57, and variants)

PRESENTATION OF THE KILT

*802 RECITATION. Osiris Neith, accept Horus's eye: prevent it from being ended.
RECITATION. Osiris Neith, accept Horus's eye, which he made sound.
KILT. LIFTING HORUS.

*803 RECITATION. Osiris Neith, accept Horus's eye: prevent him from repelling it.
BELT.

651 RECITATION. Osiris Neith, acquire Horus's sole eye.
GOAT'S TAIL.

652 RECITATION. Osiris Neith, accept Horus's eye, which I have rescued from Seth after he snatched it.
BULL'S TAIL.

653A RECITATION. Osiris Neith, accept Horus's eye, which I guarded as Geb.
SPORRAN.

PRESENTATION OF SWORD AND DAGGER

653B RECITATION. Osiris Neith, accept Horus's eye, on which Seth calculated.
SWORD.

653C RECITATION. Osiris Neith, accept Horus's eye, half of which he saw in Seth's hand.
DAGGER.

PRESENTATION OF KILT REGALIA

652 (See above)

58 RECITATION. Osiris Neith, accept Horus's eye, in which he danced between them.
BEADED KILT.

59 RECITATION. Osiris Neith, accept Horus's eye: it is *ns33*-ing.[10]
FALCON AMULET.

652 (See above)

PRESENTATION OF LINEN

*804 RECITATION. Osiris Neith, I have given him to you in it, that his heart may be wakeful about you.

SIX-WEAVE GOD'S LINEN.[11]

61 RECITATION. Osiris Neith, accept the foreleg of Seth, which Horus has torn off.

FOUR-WEAVE GOD'S LINEN.

PRESENTATION OF MACES, SCEPTERS, AND STAVES

62 RECITATION. Osiris Neith, accept the waters that are in Horus's eye: don't you let loose of it.

RECITATION. Osiris Neith, accept Horus's eye, the waters in which Thoth saw.

HORUS-MACE.

64 RECITATION. Osiris Neith, you have been swept from him.

RECITATION. Look, you have blinded him.

SWEEPING WAND.

65 RECITATION. Osiris Neith, the one you should desire, he is Horus.

HORUS-STAFF.

66 RECITATION. Osiris Neith, Horus's eye has been made forceful with you.

FIELD-STICK STAFF.

67 RECITATION. Osiris Neith, don't let your face be downcast: place it in your arm, and they will be hacked to pieces for you.

HELIOPOLITAN-HORUS MACE.

68 RECITATION. Osiris Neith, accept the waters that are in Horus's eye.

Ho, Neith! Fill your hand with the Horus-staff. Provide yourself with the Horus-staff, and it will provide you as a god. You should not let loose of it: beware that you not let loose of it.

HORUS-STAFF.

69 RECITATION. Osiris Neith, accept Seth's finger, which causes Horus's white eye to see.

KILLING STAFF.

70 RECITATION. Osiris Neith, accept Horus's eye, which whitens the tip of Seth's finger.

ELECTRUM MACE.

71A RECITATION. Osiris Neith, seize for yourself his hand, the hand of your opponent—ELECTRUM STAFF.
Osiris Neith, don't let him go away from you—AUTHORITY STAFF.
Osiris Neith, you are swept off each of his two fingers—FORKED STAFF.
Osiris Neith, be alive, be alive—ANKH.
Osiris Neith, accept Horus's eye, which dangled from his children's arm—FLAIL.
Osiris Neith, accept the arm of Nephthys: prevent her from using it against them—CROOK.

PRESENTATION OF BOWS AND ARROWS

71B RECITATION. Splay yonder one who has stood up—BOW-SPREADER.
Thoth, get him—*JN*-IMPLEMENT.
Thoth, get him—"GOD'S ADORNMENT" IMPLEMENT.
Accept, I have given him to you, I have put him under you: you are the one he belongs to—BOWSTRING FRAMEWORK.
Osiris Neith, seize him for yourself. (Seth), go under Osiris Neith. I am Geb: Thoth, get him, that one spread out yonder—"GOD'S OWN" IMPLEMENT.
That one is spread out and this one stands up: the opponent of this Neith is spread out and this Neith stands up—BOW-SPREADER.

71D RECITATION.[12] I have gotten Horus's two eyes—PILLAR BOW
from the place where they fell—BUNDLE OF ARROWS.
Look, they are given to you—BOWSTRING;
he has put them down—HUNTING BOWSTRING.
Osiris Neith, I have gotten Horus's two eyes—PILLAR BOW.
[What spreads out] Seth's [mind is gotten]—RECURVED BOW.
[What spreads out] Seth's mind is given to [you]—RECURVED BOW.
[I have set them for] you—[SET] THE BOWSTRINGS.
[Merge] them [to yourself], seize them for yourself. […].

107 RECITATION. [Ho], Osiris Neith! I have gotten you Horus's two eyes, which spread out his mind.
[…].[13]

PROCESSION WITH THE DECEASED'S STATUE

*718 RECITATION. You are the eldest and senior son of Geb, his firstborn. The Ennead has given you your opponent under you, for he said, "It is against me" in your identity of Osiris. Neith, Horus has made your magic great in your identity of Great of Magic. You are the great god.

Horus has carried you in the Sokar-boat, bearing you as Sokar: he is a son who bears his father. You are in control of the Nile Valley through this Horus through whom you exercise control; you are in control of the Delta through this Horus through whom you exercise control. You exercise control and defend your body from your opponent.

Ho, Osiris Neith! You are the sole controlling god. Horus has given you his children that they might bear you. Control them, bring them to you: there is none of them who will turn back. Geb has given you all the gods of the Nile Valley and Delta, that they might bear you and you might control them. They are your brothers, in their identity of the Dual Flagpole Shrines. Horus has allotted them to you united: encircle all the gods in the circle of your arms, and their lands and all their things as well, they will escort (you) in your strength.

Ho, Osiris Neith! You are the great god, elder and round as the one who surrounds the External Isles. You are tended and alive, and move about every day; there is nothing of you that is disturbed. You are the ka of all the gods. Horus has tended you, and you have evolved as his ka's evolution.

*805 RECITATION. Ho, Osiris Neith! You are the most controlling god of all the gods.

The eye has come forth in your head as the one of the Nile Valley, for Horus has placed his eye in your front as the Nile-Valley great of Magic. The eye has come forth in your head (as the one of) the Delta, and you have appeared as hereditary king.

Horus and Thoth have become fraternal to you as the hereditary king's two brothers, and you have appeared as Dual King, for you have control of all the gods and their kas as well.

Ho, Osiris Neith! You are Geb's son and you do not die. Control is yours, Osiris Neith; esteem is yours, Osiris Neith; ba is yours, Osiris Neith; life-giving is yours, Osiris Neith. You have control and repulse your opponents.

Osiris Neith, become content, for you have been given (Horus's eye). Horus in Osiris Neith, become content about it, for you have been made to see with it. Become content, for he has given you your head.

ADDRESS TO GEB

592 (See Merenre, p. 215)

B. THE OFFERING RITUAL

LIBATION

23 (See Unis, p. 21)

24 RECITATION. Thoth, go, acquire the opponent of this Neith for Osiris. LIBATION.

CENSING

25 (See Unis, p. 21)

CLEANSING THE MOUTH WITH SALT WATER

32 (See Unis, p. 21, and variants)

34–36 (See Unis, pp. 21–22, and variants)

THE MOUTH-OPENING RITUAL

37–42 (See Unis, p. 22, and variants)

32 (See Unis, p. 21, and variants)

43 (See Unis, p. 22, and variants)

THE MOUTH-OPENING MEAL

44–45 (See Unis, p. 23, and variants)

46 RECITATION 4 TIMES. A king-given offering for Neith. PART EACH SIDE.
RECITATION 4 TIMES. A king-given offering for the ka of Neith. TAKE TO HIS MOUTH.
RECITATION. Osiris Neith, accept Horus's eye—A LOAF OF BREAD, your bread-loaf, and eat—PRESENTING (THE OFFERING).

47–57 (See Unis, pp. 23–24, and variants)

ANOINTING

72–78 (See Unis, p. 24, and variants)

PRESENTATION OF EYEPAINT

79–80 (See Pepi II, p. 258, and variants)

PRESENTATION OF LINEN

81 (See Unis, p. 25, and variants)

LIBATION AND CLEANSING

25 (See Unis, p. 21)

0 (See Unis, p. 21, and variants)

PREPARATION OF THE OFFERING TABLE

82–96 (See Unis, pp. 25–26, and variants)

THE GREAT MEAL

108–71 (See Unis, pp. 26–30, and variants)

C. CONCLUDING RITUALS

INVOCATION OF THE OFFERING RITUAL

223 (See Unis, p. 30, and variants)

INVOCATION OF THE INSIGNIA RITUAL

224 (See Unis, p. 31, and variants)

225 (See Pepi II, p. 259, and variants)

THE RESURRECTION RITUAL (CHAMBER, SOUTH WALL, EAST END, UPPER REGISTER, AND EAST WALL, LOWER REGISTER)

THE BASIC RITUAL

213–22 (See Unis, pp. 34–42, and variants)

245–46 (See Unis, p. 44, and variants

PROVISIONING THE RESURRECTED SPIRIT

665B RECITATION. Raise yourself, Neith! Your bones have been collected for you, your limbs have been returned to you. Your water comes from Elephantine and your natron from the god's palace.

Stand at the fore of the Dual Shrines, at the fore of the jackal gods, and strike your arm against your opponents that Anubis at the fore of the god's booth gave you when he put you, Neith, at the fore of the westerners. The burial place's door is opened to you, the sarcophagus's door is pulled open to you, and you find your inundation meeting you.

Raise yourself, Neith, to your thousand of bread, your thousand of beer, your thousand of cattle, your thousand of fowl, your thousand of (ointment), your thousand of clothing, and your thousand of every kind of linen, which have come forth to you from this Neith's house as your inheritance.

You lead the perfect ones and govern the westerners, for you are an akh of great strength. Land for yourself at the causeway to every place you wish to be. Neith, you shall exercise control there, for the god has commanded that you save yourself from the claim of your opponent, Neith; for you are the one Osiris has placed on his throne that you might lead the westerners and become akh at the fore of the gods.

665C RECITATION. Ho, Neith! Live! Live! Live, live in this your identity that is with the gods, apparent as Parter, as the Ram at the fore of the living, as the controlling one at the fore of the akhs.

This Neith is Thoth: gather yourselves, you gods in the White Palace! Such is this Neith, who is with you, Osiris!

665D The ram-bolted gates that bar Libya are opened to you. Your metal baton is in your hand, and you number those of the night, manage the Nine Bows, and receive the Imperishable Stars' arm. The great ones gather to you and the watchers wait for you as Horus who tends his father.

Ho, Neith, elder one who sleeps, great one who is asleep! This elder one has spent the night abed. Great praise toward you! The great scent toward you! Pleasant to the nose is the scent of the Firstborn's Thing.

Ho, Neith! Your bones have been assembled for you, your limbs gathered for your, your teeth bequeathed to you, and you have received your mind for your body. Clear away for yourself the earth on your flesh, receive for yourself this your cleansing and these your four washing-jars that have been filled from the god's canal, and become clean with them as a god, that you might go forth thereby as the Sun's eye, apparent at their[14] fore as Geb at the fore of the Ennead's corps, a Heliopolitan governing the gods, governing in the session of the living god, having acquired the crown as a sole star who wipes out opponents.

Behold (the manner of) your going, Neith, which Horus described to his father Osiris. Ho, Neith! Come too, that I may describe to you this (manner of) your going, that you may become akh through it, become great through it, become esteemed through it, become ba through it, and take control through it.

Ho, Neith! You have your akh within you, you have your ba around you, you have your mind for your body. Your shackles are severed as Horus in his (royal) house, your hobbles loosened as Seth in Takhbet, and you have entered into defense, for your father Geb has defended you. He who will reject you will not live; he who will call you "One who goes back behind me," that is not your name.

Ho, Neith! Horus's eye endures: (put) your hand on your bread! Ho, Neith! Endow yourself with this your bread like Horus endowing himself with his eye: this here is your[15] identity of the endowed offering. Supply yourself with this your bread like Horus supplying himself with his eye: this here is your identity of the supplied offering.

So, ascend to the sky amongst the stars in the sky. Those in your presence hide and those behind you are afraid of you, because of this your identity of Horus of the Duat, which your father Osiris has made for you—(your identity) of the one who strikes them, of the one who spews them out, of the one who wipes them out. You strike them, spew them out, and wipe them out at the lake, at the Great Green. You stand up at the fore of the Imperishable Stars and sit on your metal throne from which the dead are far away, your fingernails hackers of the compound of your hunter's quarry.

Ho, Neith! Behold this which I have done for you: I have taken you away from your impediment and not given you to your adversary;[16] I have defended you from your hunter's quarry.

Behold the she-centipede that is on your face, sleepers!

The sky's door is opened to you, the Cool Waters' door is pulled open to you. You emerge from it [as] Parter, the Pale Crown that is atop your shoulders that of Thoth, the knife-bearer who emerged from Seth. Thoth strikes away obstruction for you by means of what he does for you. The Mooring Post calls you as Isis, the Moorer summons you [as] Nephthys.

Be apparent on the great causeway and circulate in the Horus Mounds, circulate in the Seth Mounds, as Min at the fore of the Ennead's corps, and the gateway of Thighs-Forward isopened to you.

Ho, Neith! Behold this which I have done for you. I am effective for you; I am not useless for you. I guard you. Your jar-stand and your bread are made firm, your bread is at its proper time, your morning bread is at its proper time: your bread, its scent is with this Neith every day.

Ho, Neith! I know this; I do not ignore the tomb which is the limit of the vision of him whose identity is distinguished. So, I have spoken. I say you should associate with your predecessor, Osiris.

666 RECITATION. Ho, Neith! Beware of the Great Lake! It is the basin to the akhs, it is the canal to the dead. Beware of those people of yonder ba-house who are in charge of confrontation in their identity of textile-workers,[17] lest they take your arm to yonder ba-house. It is dangerous, it is painful. Escape it, avoid it; you should escape it completely and avoid it completely.

Go instead to Well-Informed, Sokar's beloved brother. He gives you the way (to the Akhet, [to] the Sun's clean places, and you find the Dual Ennead seated. So, you sit)[18] with them in it, eat bread with them in it, and row in the green boat with them in it.

The sky trembles because of you, the earth shakes because of you, the Imperishable Stars come to you bowing, and Ka-Allocater takes your arm to the reed-marsh. You sit on your metal throne and render judgment with the Dual Ennead.

Ho, Neith! You have received your head, you have your teeth, you have your hair. You open the doors that bar people, stable for the course of eternity. Ho, Neith! You emerge with your face that of the Seth animal, and sit at the fore of those older than you. The sky becomes disheveled because of you, the earth shakes because of you, and the Imperishable Stars are afraid of you.

I have come to you whose places are remote, seeking you for the sky—(saying), "He is remote. I cannot find him"—before the sky goes to rest, before the earth goes to rest, for the Two Lords of Hetepet are content and contentment comes. I have reaped barley for your supply-festival and emmer for your yearly festivals. Your white-bread, Anubis-wafer, *ḫs3t*-bread, and *fnnt*-bread are at the fore of the westerners; your warm bread, Neith, is at the fore of the gods.

Ho, Neith! Raise yourself! Remove yourself from off your left side; sit on your right side. You sit on the Sun's seats, clean, with your back to the wall and your arm on your offering stand, your thousand of bread, your thousand of beer, your thousand of cattle, your thousand of fowl, your thousand of every kind of clothing, your thousand of everything that a god eats, your thousand of great-bread, with Horus in the midst of the broadhall. You eat a foreleg, serve yourself a haunch, and snatch ribs from the butcher's block, stable for the course of eternity.

Ho, Neith! Should they ask you your name, you should not tell them your name. "Who has acted for you?" they will say. "My replacement is the one who has acted for me," you shall say. "Level his site, erect his brick," you shall say; "apply his mortar between the walls, for he descends (into the tomb) himself."

Ho, Neith! Eat this alone and don't give (any of it) to those people who may be beside you.

Ho, Neith! When this time comes tomorrow, and the time of three days (from now), a footpath is laid down for you to the sky amongst the Imperishable Stars.

Ho, Neith! Greetings in peace! May it be very good for you. Make for yourself your place as Foremost of Westerners, as I have made my place with the king. Let your protection be over your survivors, and they will make your festivals.

667A RECITATION. "How beautiful to the sight, how satisfying to the hearing, is Osiris's stance," is in the mouth of your tomb's gods, Neith. He of the injured heart and remote places[19] opens for you the sky's doorway, pulls open for you the Cool Waters' doorway, and makes you a path, that you might emerge on it amongst the gods, alive in your ba.

Ho, Neith! You have not really died. Live fully amongst them, the imperishable akhs.

Come, flood! Supply the outflow that comes from Osiris, that Horus may be cleaned from what his brother Seth has done to him, that Seth may be cleaned from what his brother Horus has done to him, that this Neith may be cleaned from everything bad against him, that the watchers might be cleaned for Horus when he seeks his father Osiris. He has appeared on the lake on his throne and has penetrated the Basin with his akh. I have demanded him from Kherti and not given him to Osiris. He opens the gateway that bars, for I have done for him what should be done (for him) as the sole star that has no equal amongst them, the gods.

Be seated, (Neith), on your great seat. Your bread is great-bread, your bread is from the broadhall. The watchers dance for you, and the Moorer calls to you as Osiris.

Raise yourself, Neith, assemble your bones, receive your head. The Ennead has decreed that you shall sit down to your great-bread and select a foreleg from the great butcher's block, and that ribs shall be given to you from Osiris's butcher's block.

Ho, Neith! Raise yourself as Min and fly to the sky and live with them. You grow your wings, with your plumage on your head and your plumage on your upper arms. Bestrew the sky as a star, shining to them as a god, permanent at the fore of the sky as Horus of the Duat.

667B RECITATION. Greetings, Neith, whose places are remote! Your good annunciation emerges in the Cool Waters. I have beaten barley and reaped emmer and made your yearly festivals from it. So, you go forth; so, go off, Neith. Take control and be imperishable.

I cannot see you: you are the one who sees me. How great is this which my face has seen, how important is this which my eyes have seen: a god coming with hair bound (in a braid) as the one who tends his father. He is the one who has stood up as Horus on the riverbanks, his two sisters, Isis and Nephthys, beside him.

Raise yourself, Neith, assemble your bones and collect your limbs. Raise yourself, Neith, receive your head. Use your arms as you wish.

Lift your face: look at Meskhenet, your mother who made possible your emergence when you were in the jaws of He of Zemeru.

Shu ascends, removes the walls, and dispels the walls from the limit, oh Neith, whose places are remote. So, (walls), shall I not remove you, shall I not dispel you,[20] from this Pepi's limit, foremost of places? The four Wenegs, the four from Pe, the four guardian forces, and the four Heliopolitans remove the walls and dispel the walls from your limit, oh Pepi, foremost of places. O, hey!—4 TIMES.

Ho, Pepi! (Here are) your wine jar from the red house, your flat beer-bread from the supply-house, your wheat-bread from the supply-house, your thousand of bread, your thousand of beer, your [thousand] of everything sweet, your thousand of *fnnt*-bread, your thousand of roasted grain, your thousand of every kind of stone vessel, your thousand of every kind of clothing, your thousand of cattle, your thousand of fowl, your thousand of everything. Provide yourself as a god, become akh at the fore of the akhs and exercise control [at the fore of] the living.

Let this be for you. Horus's eye is with you: may you have it enduringly, enduringly. You go to the Akhet at the fore of the Imperishable Stars and manage those at Spread Lake.

SPELLS FOR PASSING THROUGH THE AKHET (CHAMBER, SOUTH WALL, LOWER REGISTER)

SENDING THE SPIRIT THROUGH THE AKHET

690 (See Pepi II, p. 287, and variants)

674 (See Pepi I, p. 127, and variants)

675 (See Pepi II, p. 271, and variants)

676 (See Pepi II, p. 272)

LIBATION

32 (See Unis, p. 21, and variants)

RECEIVING AND ADORNING THE SPIRIT AS KING

665C (See p. 314, and variants)

468 (See Pepi I, p. 129, and variants)

412 (See Teti, p. 90)

ADDRESS TO THE RESURRECTED SPIRIT

*714 Ho, Neith! Raise yourself on your metal bones and your golden limbs.

This body of yours belongs to a god: it cannot moulder, it cannot end, it cannot decay.

The warmth on your mouth is the breath that comes from Seth's nostrils: the winds of the sky will be ended if the warmth in your mouth is ended; the sky in its flood of stars will end if the warmth in you ends.

Your flesh has been born to life, and you live more than the stars live in their life.

690 (See Pepi II, p. 287, and variants)

SPELLS FOR THE SPIRIT'S REBIRTH (CHAMBER, EAST WALL, UPPER REGISTER)

665A Awake! Awake, Neith! Awake to me! I am your son. Awake to me! I am Horus, who awakens you. Live, live, Neith, in this your identity that is with the akhs, apparent as Parter, as the Ba at the fore of the living and the controlling power at the fore of the akhs, as the sole star that eats his opponent.

Ho, Neith! You are Thoth in his White Palace, in your identity that is with Osiris. Your baton is in your hand as him of the mud,[21] and you number those of the night and use your arm to (direct) the Imperishable Stars.

Ho, Neith! How elevated is the sleeper, how far off the one abed! The great ones stand up for you and the watchers sit down for you as Horus who tends his father.

Pleasant scent of the meal, you belong to the nose. Pleasant scent of Neith's meal, you belong to the nose.

So, raise yourself, Neith. Receive your four jars that were filled for you from the god's canal and your water-lily scepter that your mother, she of Hedjbet, has given you. Its *tmšw* is never removed from it.[22]

So, raise yourself, Neith, and see your Horus Mounds and their mastabas as well, and see your Seth Mounds and their mastabas as well. Your shackles have been untied for you as Horus in his house, your hobbles have been dispelled for you as Seth in Takhbet. I have taken you from Kherti, who lives on peoples' hearts, and not given you to your hunter's quarry.

The Mooring Post speaks to you as Isis, the Moorer summons you as Nephthys. The earth shakes for you, a deposit is laid down for you, drumming is drummed for you. Thoth, the knife-bearer who

emerged from Seth, comes to you and finds you seated on your chair of ebony as the Sun at the fore of the Ennead. You govern the akhs, their heads are brought to you and their running legs fetched for you, and you live on their hearts.

Stand on the causeway of the Great Green, for your identity of the Jackal has been set for you and you have received your identity of Parter.

Ho, Neith! You associate with your predecessors.

593 (See Merenre, p. 218, and variants)

468 (See Pepi I, p. 129)

MEETING THE SUN

*778 RECITATION. If you want to live, Horus atop Pebble Mountain, you should not shut the sky's door, you should not bar its barriers, before my ka has gone forth to the sky to those whom the god knows, to those whom the god desires, who eat of figs, are censed with incense, wear sovereign's linen, and escort the great god. My ka escorts the great god and elevates me to the great god, for I am one of them.

I do not die because of a king, I do not die because of people. There does not arise nor does there exist anything bad that they can say badly against me, by day or from the onset of darkness, or in my first-of-the-month, middle-of-the-month, or yearly festivals.

TAKING CONTROL OF NOURISHMENT

*806 RECITATION. Oh, Akhet-Lord at the fore of the gods, to whom homage is made in the mornings, who lives on nourishment and ends his thirst with sustenance, lord of life who cannot perish! Look, I have come unto you. I am that witness of yours about Maat.

I am been conceived in the nose, I am been born from the nostril,[23] I spend the night in your bond. I sit in your coils,[24] I live in your life, I am supplied with your contentment. Now that I have come unto you, I eat of your ka's nourishment, I feed on Sustenance, and receive contentment from the god's hand.

I am the one who made bread-loaves: sustenance is given to me on the day of the Making-Sound offering. Collect to yourself the one who pertains to Maat, because of the Maat I have said.

493 RECITATION. Greetings, you at the fore of the inundation, who guard nourishment and sit in the fore of the green field at the shoulder of the Lord of sunlight! May you let me eat of grain, and I will become like Osiris on the Great Immersion.

Sees-with-His-Face is the one who brings (food) in to me together with Eats-with-His-Mouth. Those who pertain to extended offerings, the senior gods, introduce me to abundance, nourishment, and that which is at the fore of the offerings of the Field of Reeds.

I eat with my mouth like He Whose Hair is Parted, I let loose with my rear like Selket. I give offerings and lead nourisment like Long of Plumes in the midst of the Field of Reeds. My nose has air, my penis has semen like Mysterious of Form in the midst of the sunlight.

I look at Nu and appear on my path. Praise is given to me and I become great because of my impressiveness on the sixth day in Battlefield. I eat of a pregnant cow like those in Heliopolis.

SPELLS AGAINST INIMICAL BEINGS

240 (See Unis, p. 20, and variants)

296 (See Unis, p. 58)

298 (See Unis, p. 58, and variants)

295 (See Unis, p. 58, and variants)

277 (See Unis, p. 56, and variants)

284 (See Unis, p. 57, and variants)

283 (See Unis, p. 57, and variants)

285 (See Unis, p. 57, and variants)

291 (See Unis, p. 58)

290 (See Unis, p. 58)

*776 RECITATION. The bull-snake falls to the *sḏḥ*-snake, the *sḏḥ*-snake falls to the bull-snake, sent back because of what he has seen.

So, the ground's-son falls with his vertebra under him, fire comes forth against the horizon, and Ka-Allocater burns with poison.

Monster-snake, be dead!

502I (See Pepi I, p. 152, and variants)

258 (See Unis, p. 56, and variants)

502H (See Pepi I, p. 152, and variants)

233 (See Unis, p. 20)

286–87 (See Unis, p. 57, and variants)

*777 RECITATION. Back, you night-attacker! Thoth, the night-attacker's night-attacker, is your canal-roiler.

SPELLS FOR ASCENDING TO THE SKY (CORRIDOR, WEST WALL)

GOING TOWARD THE SKY

511 (See Pepi I, p. 158, and variants)

503 (See Pepi I, p. 160)

625A I have gone up with the staff from His Ba's Settlement and descended (like a heron) on the pole; I have gone up as (one of) the great ones and descended into the leaking basins. I have gone up on the ladder, with my foot on Orion and my arm in elevation. I have grabbed onto Thighs-Forward's rope and my arm has been received at the great place.

I receive my throne that is in the god's boat and it does not unseat me. I occupy my throne that is in the god's boat and it does not unseat me.

305 (See Unis, p. 61, and variants)

GREETING HORUS AND SETH

308 (See Unis, p. 62, and variants)

ADDRESS TO THE DOORKEEPER

324 (See Teti, p. 71)

SPELLS FOR ENTERING THE SKY (CORRIDOR, EAST WALL)

BOARDING THE SUN-BOAT

691A RECITATION. Hey, Father! Hey, Sun! Now, that which you said—"Oh for a son, akh, manifest, ba, esteemed, and in control, with long arms and wide stride"—here am I, I am your son; here am I, I am Neith. I have become akh, manifest, ba, esteemed, and in control, my arms long and my stride wide.

I board (your boat), become clean, and receive my rudder. I brighten my seat in the sky's shoulder, I row in the sky's shoulder, and I beach my rudder in the sky's shoulder.

Hey, Father! Hey, Sun! Now, that which you said—"Oh for a son, akh, manifest, ba, esteemed, and in control, with long arms and wide stride"—here am I, I am your son; here am I, I am Neith. I have become akh, manifest, ba, esteemed, and in control.

I board (your boat), become clean, and receive my rudder. I brighten my seat as one of the Ennead, I row as one of the Ennead, and I beach my rudder as one of the Ennead.

691B RECITATION. The sky's two reedfloats are set for the Sun. The sky's two reedfloats are set for the Sun, that he might go on high from east to west to the midst of his brothers the gods. Orion is his brother, Sothis is his sister, and he sits between them in this world forever.

The sky's two reedfloats are set for me. The sky's two reedfloats are set for me, that I might go on high from east to west to the midst of my brothers the gods. Orion is my brother, Sothis is my sister, and I sit between them in this world forever.

SUPPLYING THE SPIRIT FOR THE JOURNEY

691C Awake, awake, father Osiris! I am your son, who loves you: I am your son Horus, who loves you. For look, I have come having gotten for you what he[25] acquired from you.

Has he exulted over you? Has he slurped (blood) from you? Has Seth slurped (blood) from you beside your two sisters who love you, Isis and Nephthys? They support you, so that you do not pass; they service you, so that you do not pass away.

Separate your needy one,[26] Horus in his house, and the disturber, Seth, as Geb, as him of the sedan chair who eats entrails. Your fore is that of a jackal, your rear is that of Qebehut, and your spine, the god's doorbolt.

I have plowed barley and reaped emmer, which I have made for your yearly supplies. Awake, awake, father, to this your bread!

540 (See Pepi I, p. 175

BEING BORN AT DAWN

504 (See Pepi I, p. 161, and variants)

OPENING THE DOOR OF THE SKY

322 [RECITATION. Open], sky! Open, earth!

Open the door to Horus, you of the compound wall; pull open the door [to Seth], you lotuses—and capsize in this (place) to me, Seth at the fore of his toppled wall.

NOTES

1 For the layout of texts in the pyramids of Iput II and Wedjebetni, see Allen 1986.

2 The Middle Kingdom tomb of Senwosret-ankh, which contains Unis's corpus of Pyramid Texts plus a few spells from later pyramids, also has only a single chamber. In this case the east end of the chamber is inscribed with the spells from Unis's antechamber, and thus corresponds to that room: see Allen 1994.

3 The first two titularies are in horizontal lines below the other text on the west end of the north wall, respectively above and behind the sarcophagus. The last two are in the corresponding places on the west end of the south wall. The third is in a horizontal line below the other text on the west wall.

4 A reference to the queen's access to the king, who embodies both Horus and Seth.

5 PT 585 consists of nine related spells; it is restored after the copies of Teti, Pepi I and II, and CT 120–28. There is a play on words in its first stanza, between the words "Great One" (*wr*) and the unexpressed number one (*wˁ*); in the fourth stanza, between "pluck" (*fd*) and "fourth" (*jfdnw*); in the seventh stanza, between "releases" (*sfḫ*) and "seventh" (*sfḫnw*); in the eighth stanza, between "negated" (*ḫm.n*) and "eighth" (*ḫmnnw*); and in the ninth stanza, between "shine" (*psḏ*) and the unexpressed number nine (*psḏ*)

6 PT 446–48 are a single spell in this copy.

7 The translation of these two spells is deferred to pp. 313 and 317, where they are part of a sequence and better preserved.

8 These spells are arranged in two registers, the upper one containing spells for the presentation of uraei and the collar-tie (PT ⋆781–86), and the lower, those for the presentation of vultures and libation (PT ⋆787–88). They are restored from Pepi II's copy, a Middle Kingdom copy, and parallels in the Coffin Texts.

9 The text in parentheses has been omitted here but is partially preserved in Pepi II's copy.

10 Verb of unknown meaning.

11 The published copy of this spell shows "FOUR-WEAVE GOD'S LINEN" as the direction, but the spell itself indicates a wordplay between *rs* "be wakeful" and *srsw* "six-weave linen."

12 Restored from Pepi II's copy and one of the Middle Kingdom.

13 The direction is lost. The remainder of the spell is omitted for lack of space (see Pepi II, p. 252).

14 The beings mentioned in stanza 1.

15 Dual, referring to the deceased and Horus.

16 Literally, "your imbrachiment" (*jrj-ˁ.k*), a term parallel to "your impediment" (*jrj-rd.k*).

17 There is a play on words between *ḏ3wt* "confrontation" and *ḏ3tt* "(female) textile workers."

18 The text in parentheses, omitted in this copy, is preserved in the copies of Pepi I and II.

19 Osiris.

20 Neith's copy ends here, at the end of the east wall. The remainder of this spell is translated from the copies of Pepi I and Pepi II.

21 A reference to Osiris as the life-giving fertility of the mud deposited by the annual inundation.

22 *tmšw* is a kind of liquid; "it" and "its" refer to the quartet of four jars.

23 The deceased is identified as Shu (*šw*), who was generated through "sneezing" (*jšš*) by Atum, the form of the sun-god addressed in this spell.

24 A reference to Atum's form as a primordial serpent.

25 Seth.

26 A reference to Horus seeking his father's inheritance.

VII

Pyramid Texts of Other Queens

The Pyramid Texts of other Old Kingdom queens contain in some cases spells that do not seem to have been present in other Old Kingdom corpora. Among the texts published to date, two spells (PT ⋆774–75) from the pyramid of Queen Ankhenes-Pepi II, wife of Pepi I, and several unnumbered fragments from those of Pepi II's queens Iput II and Wedjebetni contain enough text to make a translation of interest and feasible. These few spells are presented below.

The Pyramid of Queen Ankhenes-Pepi II
(chamber, east wall)

⋆774 Recitation. Raise yourself, hasten! Receive this your bread that your son and heir has fetched to you. The canals are opened to you, and you secrete as the Red Crowns, as Isis's […], as Osiris's gifts.
[Raise] yourself, hasten! Receive this your papyrus scepter. You go as Horus and return as the Sun's […].
O, hey! […]

⋆775 Recitation. Ho, Osiris Ankhenes-Pepi! Turn yourself […] Horus's [eye endures] with you, Horus's eye has become sound.

The Pyramid of Queen Iput II
(chamber, south wall, west end)[1]

? Recitation. Raise an arm, command […] act, ba as Geb […] you come to me. Come, circulate for yourself […] from you. So, shall there be […]

? […] your invocation for […] really in control […]

THE PYRAMID OF QUEEN WEDJEBETNI (CHAMBER, WEST WALL)[2]

? [RECITATION]. Raise yourself, Osiris […] the big [Ennead] in Heliopolis […] this […], for I am your son […] that father of mine […] that father of mine.

You[3] […] to him, and he does what is like him […] he does his own, since the Dual Ennead said to […], "You are *ḥḏj* […]

[…] when Seth became a sculptor, when Seth […] you, father […]

[…] Ennead, you know the son […]

THE PYRAMID OF QUEEN WEDJEBETNI (CHAMBER, SOUTH WALL, EAST END)[4]

? […] the elder's scepter […] of Atum, that you may become clean through it and live among the Ennead.

Your father Geb […] the blocked paths of Pe, as well as the gods. Your mother Seshat has come to you laughing […]

The Dual Ennead command that you take possession of the Two Lands in accordance with your identity of the Two Lands' controller, and you part the gods […] which Atum made for the father of Osiris.

The bas of Heliopolis as well as the bas of Pe have come to you, excited […]," say the bas of Heliopolis, "[…] for us and life for us from the beer that comes from his putrefaction," say the bas of Heliopolis.

[…] you have your sharpness, [you have] your control […] alive, and you precede the Ennead of your father Geb. So, turn yourself, father […]

[…] his […] as well as his predecessors, who says, "[…]"; who says, "He comes against me with his goats"; who says, "He comes against me with his oxen" […]

[…] Osiris, for Atum has commanded […] those […] with their ropes on their heads and their strings at their neck. I have given them to you […] father, in exchange […] them. I libate them for you, father; I libate them for you, Osiris. Beware of them, father […] them for […].

NOTES

1 B/S A 1–24, cols. 1–4 (frag. 22) and 23–24 (frag. 1: 1–2) of the top right (west) section of the wall, above the palace façade (Allen 1986: 18–19). Unlike as in other pyramids,

the signs face inward, as on the wall proper, rather than outward. Despite their orientation, the lines probably belong to two or more spells for the sarcophagus. PT 213 of the Resurrection Ritual follows in col. 25 (frag. 1: 3).

2 B/W 30–38 (Jéquier's cols. 177–84 and 276; Allen 1986: 11–13), between PT 606 and PT 357.

3 A female is addressed.

4 B/Se y–11 (Jéquier's cols. 204–14), from the left (east) section of the wall, one or more spells (Allen 1986: 12–13); between PT 508 and PT 213 of the Resurrection Ritual.

VARIANTS

SPELLS OF THE PYRAMID TEXTS often exhibit slight variations in text from one copy to another, signs of an editorial tradition in which the texts remained living documents. Such variants are useful indices not only of a spell's editorial history but also of the ways in which the Egyptians themselves understood, or reinterpreted, the text.

Because this book generally includes only one translation of a spell, the major textual variants of untranslated copies are collected in this appendix. Minor differences such as the use of the deceased's name or a referential pronoun (replacing an original first-person pronoun) are generally not noted. The variants are listed in order of their PT numbers. The following sigla are used to indicate the pyramid in which the variants occur:

W	Unis
T	Teti
P	Pepi I
An	Queen Ankhenes-Pepi II
M	Merenre
N	Pepi II
Nt	Queen Neith
Jp	Queen Iput II
Wd	Queen Wedjebetni

Alphabetic additions to these sigla are used when more than one copy of a spell occurs in a single pyramid: thus, for example, 23 P^b refers to the second instance of PT 23 in Pepi I's pyramid.

23 Superscript: "LIBATION" (P^a)
Heading: "RECITATION" (TP^b)
"all who hate the king" (W^b original text), "who speaks bad of the king's name" (W^b original text, M)
Subscript omitted (TN)

25–31 Superscript: "INCENSE, FIRE" (N^{b})

25 Superscript: "RECITATION [4] TIMES. FIRE, INCENSE" (T^{a}), "RECITATION 4 TIMES. INCENSE, FIRE" (T^{b}), "INCENSE, FIRE, LIFTING TO THE NOSE" (P^{a})
"Osiris" omitted (W^{b}), "RECITATION 4 TIMES" before the final sentence rather than before the subscript (W^{b})
No subscript ($TNJp^{a}$)

26–28 No superscript (N^{b})
No heading (N^{b})
No subscript (N^{bc})

29 No subscript (N^{bc})

28 Subscript: "1 BALL OF INCENSE" (N^{c})

29 Subscript: "DRIED INCENSE" (N^{c})

32 Superscript: "COOL WATER, [NATRON], 2 PELLETS" (T^{a}), "RECITATION […] COOL WATER, GIVING FORWARD" (T^{b}), "RECITATION. NILE-VALLEY INCENSE OF NEKHEB, 1 PELLET, DELTA INCENSE, 1 PELLET. HE SHOULD TAKE TO HIS ARM" (P^{a}; "he" refers to the officiant and "his" to the deceased), "HE SHOULD TAKE TO HIS ARMS" (P^{b})
Heading: "RECITATION" (TPNNtJp)
Stanza 2: "gotten it under your feet" (P^{e})
Subscript: "GIVING COOL WATER, TAKING AROUND" (W^{b}), "GIVING COOL WATER" ($W^{d}M$), "GIVE COOL WATER, TAKE AROUND" (Subscript $N^{bc}Nt^{b}$), "COOL WATER; NILE-VALLEY INCENSE, 2 PELLETS; DELTA INCENSE, 2 PELLETS; GIVING TO HIS ARM" (Nt^{c}), "COOL WATER; NILE-VALLEY INCENSE OF NEKHEB, 1 PELLET; DELTA INCENSE, [1] PELLET […]" (Jp^{a}), no subscript ($T^{ac}PN^{ad}Nt^{d}$)

33 Subscript: "SPREADING OUT COOL WATER" (Jp)

34 Superscript: "RECITATION […]" (T), "HE SHOULD TAKE TO HIS ARMS, HE SHOULD TAKE TO HIS MOUTH, ONE [BY ONE]" (P^{a})
Heading: "RECITATION" ($TP^{a}NNt$)
Subscript: "1 PELLET OF INCENSE" ($P^{a}N$ after each line of the spell, Nt after the first three lines and the last two combined), "2 PELLETS OF INCENSE" (Wd after each line of the spell)

35 Superscript: "[HE] SHOULD TAKE TO HIS ARMS, HE SHOULD TAKE TO HIS MOUTH, ONE BY ONE" (P)
Heading: "RECITATION" (PNt before each of the spell's first five lines)

Subscript: "1 PELLET OF INCENSE" (NNt after each line of the spell, TWd after the first three lines and the last two combined)

36 Superscript: "RECITATION […]" (T), "HE SHOULD TAKE TO HIS ARMS, HE SHOULD TAKE TO HIS MOUTH, ONE [BY ONE]" (P)
Heading: "RECITATION" (P)
P omits the last line

37 Superscript: "TAKE TO HIS MOUTH" (P)
Heading: "RECITATION" (TPNt)

38 Superscript: "TAKE TO HIS MOUTH" (P)
Heading: "RECITATION" (PNt)
PNNt repeat the spell's line before the second subscript; W appears to have altered "I have parted" to "I part," Nt has "I have parted"

39–40 Superscript: "HE SHOULD TAKE TO HIS MOUTH" (P)
Headings: "RECITATION" (PNt)

41–42 Superscript: "HE SHOULD TAKE TO HIS MOUTH" (P)
Heading: "RECITATION" (PNt)

43 Superscript: "[…] TO THE EYE" (P)
Heading: "RECITATION" (PNtJp)
Subscript: "BLACK QUARTZ JAR, THE RIGHT EYE; WHITE QUARTZ JAR, THE LEFT EYE" (PNNt), "[…], BLACK QUARTZ JAR, […]; WINE, WHITE QUARTZ JAR, […]" (Wd)

44 Superscript: "RECITATION. A FRESH [BREAD-LOAF]" (T), "A FRESH BREAD-LOAF" (P)
Heading: "RECITATION" (PNt)
Subscript: "[…] FOR YOU. […] IN PLACE" (T), "RECITATION 4 TIMES: FOR THE KA OF PEPI […]" (P), "A FRESH BREAD LOAF. OPENING THE TWO SIDES. RECITATION 4 TIMES: FOR YOUR KA" (Nt)

45 Superscript: "GIVE TO THE MOUTH" (P label over spell)
Heading: "RECITATION" (PNt)
Subscript: "5 ONION-HEADS. THROW TO […]" (T), "5 ONION-HEADS" (NNt)

46 Nt Superscript: "PLACE […] TO […] BEFORE AND AFTER" (T)
T places the direction "4 TIMES" after "a king-given offering"

47–49 Superscript: "RECITATION. POURING" (T), "HE SHOULD TAKE [TO HIS ARMS, HE SHOULD TAKE] TO HIS MOUTH" (P)
Headings: "RECITATION" (TPNt)

50–53 Superscript: "RECITATION. LIFTING BEFORE HIS FACE" (T)
Headings: "RECITATION" (TPNNt)

50 Superscript: "LIFTING BEFORE HIS FACE" (P)
Subscript: "LIFTING BEFORE HIS FACE. SWEEPING THE OFFERING TABLE" (Nt)

51–53 Superscript: "HE SHOULD TAKE TO HIS ARMS AND TO HIS MOUTH" (P)
Headings: "RECITATION" (TPNt)

54–57 Superscript: "HE SHOULD TAKE TO HIS ARMS, HE SHOULD TAKE TO HIS MOUTH" (P)
Headings: "RECITATION" (TPNt)

54 Subscript: "1 WHITE QUARTZITE BOWL OF BEER" (N)

71A Superscript: "RECITATION […]" (P)

71D Superscript: "[…] TO HIM" (P)

72–78 Superscript: "ANOINTING. 'FESTIVAL-SCENT' OIL, 'JUBILATION' OIL, PINE OIL, FIRST-CLASS CEDAR OIL, FIRST-CLASS LIBYAN OIL" (T), "ANOINTING" (N)

72 Heading: "RECITATION 4 TIMES" ([T]NNt)

73–78 Heading: "RECITATION" (TNNt)

76 "with which he got and supported the gods" ([T]NNt)

77 No subscript: (P)

79–80 Superscript: "LIFTING BEFORE HIS FACE" (N)
Heading: "RECITATION" (NNt, without WT "4 TIMES")

81 Superscript: "RECITATION 4 TIMES OVER 2 STRIPS OF LINEN" (T)
Heading: "RECITATION" ([T]NNt)
Stanza 1: "Awake, Horus's eye in the Red-Crown compounds" (NNt)
Stanza 2: "May you sit opposite in his divinity" (Jp)
Stanza 3: heading "RECITATION 4 TIMES" (NNt)
Subscript: "2 STRIPS OF LINEN. LIFT BEFORE HIS FACE" (Nt)

82–84 Superscript: "RECITATION" (TN)
Headings: "RECITATION" (NNtJp)

82 In NNtJp, the two lines are treated as separate spells, with the subscript "THE OFFERING TABLE" after the first line and the subscript "GIVE THE INVOCATION" after the second.

85–92 Superscript: "RECITATION. THE OFFERING TABLE, SET [DOWN]" (T), "TAKE TO HIS ARMS, THAT HE MIGHT TAKE […]" (P), "SET DOWN, THE OFFERING TABLE" (N)
Headings: "RECITATION" (NNtJp)

93 Superscript: "RECITATION. LIFTING BEFORE [HIS FACE]" (T), "LIFTING BEFORE HIS FACE" (PN)
Heading: "RECITATION" (PNNt)
Subscript: "SET DOWN IN HIS PRESENCE" (TPNJp), "LIFT BEFORE HIS FACE, SET DOWN IN HIS PRESENCE" (Nt)

94–95 Superscript: "RECITATION 4 TIMES. GIVE THE MEAL" (TP)

94–96 Superscript: "GIVE THE MEAL" (N)
Headings: "RECITATION" (TPNNt)

94 Subscript: "*ŠNS*-BREAD" (N)

95 Subscript: "1 JUG OF BEER" (N)

108–71 Headings: "RECITATION" (TPNNtJp)
Subscript before final subscript: "RECITATION 4 TIMES: FOR THIS *N*. LIFTING THE PRESENTED OFFERING 4 TIMES" (TPNWd), "RECITATION 4 TIMES: FOR THIS NEITH. PRESENTING 4 TIMES" (Nt), "PRESENTING 4 TIMES" (Jp)

111 Subscript" "2 LOAVES OF 'TRAMPLED' BREAD" (N)

165 Subscript: "2 BOWLS OF *B3B3T*" (T)

169 Subscript has no number (TNt)

170 Subscript: "2 BOWLS OF EVERY KIND OF YOUNG PLANT" (Nt)

175 Subscript: "PREPARE THE OFFERING TABLE" (Nt)

199 Heading: "RECITATION" (MN)
Heading before second line omitted (M)
Subscript: "SMASHING THE REDWARE" (P)

210 Stanza 1: "who comes to the tamarisk" (MN)
Stanza 2: "the Ennead cleans me" (N), "this tongue is clean and my mouth has been opened" (MN)
Stanza 3: "like Seth rejects the two witnesses that cross the sky" (MN)

212 Stanza 1: "came to it" (MN)
Stanza 2: "He lives from it and I live from it" (MN)

213 Heading: "RECITATION" (NNtJp[Wd])
Stanza 2: "with the baton in your arm" (N), "the lotus scepter" (Wd)

214 Heading: "RECITATION" (N)
Stanza 2: "RECITATION: Go in the wake" (N)

215 Heading: "[RECITATION]" (Wd)
Stanza 1: "Ho" omitted (N)
Stanza 2: "[…] I am your bodily [son] forever. There is no star-god" (Wd)
Stanza 4: "may you spit on Seth's face" (Wd)
Stanza 6: "This one has no hurt, that one has no injury; this one has no injury, that one has no hurt" (TPN; omitted in Wd)
Stanzas 7–8 omitted (Wd)
Stanza 12: "You belong, *N*" (PN)
Stanza 13: "So, you become the Atum of every god" (Wd)

216 No heading, and penultimate stanza omitted (Wd)

217 Stanza 2: "The one he wants to live, he will live; the one he wants to die, he will die" (Wd)
Stanza 5: "in which you both become akh" (Nt)

220 Heading: "RECITATION" (TNNt)
Stanza 3: "may you be content with his speech, may you be content with what he says to you, when he says to you" (N)

221 Heading: "RECITATION" (NNt)

223 Superscript: "RECITATION. LIFT […]" (T), "A BOWL OF MEAT, A BOWL OF WINE, A BOWL OF SWEET THINGS, A BOWL OF BEER: A KING-GIVEN OFFERING OF [EVERY] SWEET THING" (P)
Stanza 1: "a thousand [of your rib-meat]" (Wd^b)
Heading of the final line: "RECITATION 4 TIMES" (TPNNtWd)

224 Stanza 3: "all your insignia—you clad in your leopard-skin, you clad in your kilt, you going in your reed sandals, a bull butchered, you going in the Tura Papyrus-Column boat, in your every insignia—in all your places" (P^bNNtWd)
Stanza 4: "you whom your son tended" (N), "you whom the king tended" (NtWd)
Last stanza heading: "RECITATION 4 TIMES" (TPMNNt)

225 Superscript: "SET DOWN […]" (P)
Stanza 2: "your son on your throne" omitted (Nt)

240 "O monster, go off!" (N)

244 Heading: "RECITATION," followed by "Ho, Osiris" (M)

245 Superscript: "RECITATION: his head is lifted, his head is […]" (T)
Heading: "RECITATION" (TNNt)

246 Superscript: "RECITATION. […] IN ACCORD WITH THE SUN WHEN HE HAS GONE TO REST IN HIS HOUSE " (T)
Heading: "RECITATION" (NNt)

254 Heading :"RECITATION" (T)
Stanza 6: T adds "about this Teti" after "to whom I gave birth"
Stanza 10: "my two Tefnuts, who support Shu, are widening" (T)
Stanza 12: "who would elevate my days of life" (T, probably a misreading of Unis's "who would bring to a standstill my days of life")
Stanza 13: "twice" omitted (T)
Last stanza: "That is the seat I have, which my father Shu gave me beside Seth; the one I took, which my father Shu gave me beside Seth; the one I raised, which my father Shu gave me beside Seth" (T)

257 Stanza 1: "We have seen" (T)

258–59 PT 259 (T^b) is a slightly variant version of PT 258 (WT^a)
Stanza 2: "I end my sleep in my compound on earth, my bones made firm and my obstructions removed" (T^{ab})
Stanza 3: "I have released my bowstrings to earth in Qus" (T^b)
Stanza 4: "who cried for me, and the two attendants (Isis and Nephthys), who mourned Osiris, have mourned me, (saying)" (T^b), "to the sky, as Shu with the Sun" (T^b), "I shall not sit (to be judged) in the god's court, and there is none who will turn away from me" (T^b)
Last stanza: "going with the Sun and coming with the Sun" (T^b), "I spend the day and night pacifying the two (contestants with) adzes in Hermopolis, set obstruction and remove obstruction" (T^b)

261 Stanza 2: "to the limits of sky and earth, to Shu's limits. The lightning bolts' arms […]" (P), "travel the sunlight" (P), "and those in motion open their arms to me. I stand up on the eastern side of the hail" omitted (P), "I let the one in the middle of […] see" in place of "having used the ascent to the above" (P)

267 Stanza 2: "I have my own legs, and a footpath to the sky is laid down for me to the sky" (N), "in the empty seat in the Sun's boat" (N)
Last stanza: "I push off from land in your boat, Sun" omitted (P), "with my control in my arm" (N), "I ascend to the sky" (TPN)

268 Stanza 1: "I wash my arms" (Nt)
Stanza 3: "He releases my ka to my body" (Nt)

269 Stanza 3: "Desire me, gods: I desire you, [gods]" (N)
Stanza 4: all but the last line omitted (P)
Stanza 5: "My arm is taken by my father Atum for life" (P)

270 Stanza 1: "Sees Behind Him, in peace" omitted (N)
Stanza 3: second clause "I have come to his proximity like a god's coming to his side" added (P)

271 Last stanza: "I open the god's face" (PN)

273–74 T marks the end of a spell after stanza 7, and introduces stanza 8 with the heading "RECITATION"

277 Heading: "RECITATION" (TNt)

280 Stanza 2: "(Set) your arms behind you" (NNt)

281 Heading: "RECITATION" (TN)

283 Stanza 1: "set a blow with it for the attacker's opponent" (Nt)
Stanza 2: "As I say, so do I do" added at end (Nt)

284 Stanza 1: "The one Atum has bitten has filled his mouth, closed all up, coiling all up" (AnNNt)
Stanza 2 omitted (AnNNt)

285 Stanza 1: "let them be spewed out" (Nt, ending thus, stanzas 2–3 omitted)
Stanza 2: "with the heart's water, O tongue of Seshau" (An), "[with] water, get the favorite […]" (N); "rain, you wretched one! Rain, cobra, reject (it)" (T), "You windpipe, you of the *ḫt*-plant" omitted (N)
Stanza 3: "extend not! O, (be) on my mind's accord!" (N)

286 No heading (Nt)
Stanza 1: "you, *tjt*-snake of the jars" omitted (Nt)
Stanza 2: "Let the Byblites be crawled off, crawled off" (N), "Long one, I raise the Red Crowns" in place of "Let the Byblites be crawled off. Let the Red Crowns bring in the long-one extended, for I raise the Red Crowns" (Nt)

287 Heading: "RECITATION" (TP[N]Nt)
"You whose mother turned him away—TWICE" (P), second "aren't you such" omitted (PNt), "Lion, spit out! Spit out, lion, spit out!" (T^b)

289 "to the bull" omitted (T)

293 "Back, hidden one! Hide yourself" repeated before stanza 2 (T)

295 "and again a second time" (Nt)

297 Heading: "RECITATION" (N)
Stanza 1: "in the midst of the Compound of Life" (N)

298 Stanza 1: "He cuts off his head, (that of) this snake, with this knife, which is the hand of Mafdet in the midst of the Compound of Life" ([N]Nt)

301 Last stanza: "RECITATION WITHOUT PAUSE: ba for you" (An)
Final label: "RECITATION 4 TIMES; A PAIR OF GREEN FALCONS" (AnN)

302 Stanza 4: "and wiped it away from me, so that I may ascend [into the sky]" (T), "I [have …], and so I ascend into the sky" (P), "I have wiped (it) from me, and so I ascend into the sky" (N)

305 Stanza 4: "'I receive your arm,' says the Sun" (NNt)

307 Stanza 1: "when the Sun was above me and the Dual Ennead above the subjects" (P)

308 Last stanza: "like Sobek Ka-Allocater looks at Selket" (Nt)

311 Stanza 1: "so I am knowledgeable, Sun, and do not forget the given offering" (P)

321 "Get me the 'Shape of Contentment' ladder, which Khnum made" (PNNt)

327 Stanzas 1–3: "has fetched me" (N)

336 Heading: "RECITATION" (PMN)
Stanza 2: "and make me live" in place of "I belong to you" (P), "I belong to you" omitted (N); "Be informed as to my flesh and bones" (P), "Be informed: my corpse, it is (that of) a child" (MN)

338 Stanza 2: "and acquire my remainder" (MN)

346 Last stanza: "in the belly of the gods" (N)

347 Stanza 2: "My […] is from off the *nᶜrt*-tree" omitted (N)

355 Superscript omitted (PMN)

356 Stanza 3: "in their identity of the Dual Shrines" (Nt)
Stanzas 5–6: "your mother Nut has spread herself over you in her identity of Shetpet" and "Horus has seized Seth and put him under you" omitted (P)

Stanza 6: "and put him for you" (Nt)
Last stanza: "Ho" omitted (P^{a}NNt)

357 Heading: "RECITATION" (P^{a}Nt), "RECITATION BY HORUS. A GEB-GIVEN OFFERING TO OSIRIS PEPI" (P^{b})
Stanza 4: "Osiris" omitted (N)
Stanza 5: "you are greater than your opponent" (P^{b}), "He swims under you" (PMN), "He has swum under you" (Nt)
Last stanzas: sentences reversed (P^{b})

358 "Pepi Neferkare, you are Shu's firstborn" (N)

359 Last stanza: "My place has taken account of me" (P)

364 Stanza 2: "and provided you with his eye" (MN)
Stanza 5: "Horus has put you in the gods' mind" (N)
Stanza 7: "in its identity of the deposit" (N)
Stanza 8: "and they cannot be away from you in any place in which you have gone; Horus has allotted the gods to you" omitted (N)
Stanza 10: "You have been given to your mother Nut in her identity of the sky" (P), "You have been given to your mother Nut in her identity of the sarcophagus" (AnM), "she collects you" (P)
Stanza 11: "without tottering" (M)

365 Last stanza: "Stand up, you akh" (PMN)

366 Stanza 1: "Geb wipes [your mouth] for you" (Wd)
Stanza 2: "The Big Ennead have tended you" (N), "your opponent" (PMN)

368 Heading: "RECITATION" (NNt)
Stanza 4: "a god to your opponent" (PMNt)
Last stanza: "so that what is against you might end, Osiris Neith" (Nt)

401 P Heading: "RECITATION" (MN)

402 Stanza 1: "I widen for myself my place with Geb" (N)
Stanza 2: "in the Field of Rest" (N)

403 Stanza 3: "the flood upon the side of my head" (N)

405 Stanza 1: "I am you, you are I" (N)

406 Stanza 1: "in life, in your perfection" (N)

407 Stanza 1: "I become clean" (M)

412 Stanza 8: "put yourself on your right side" (N)

414 "Ho, Osiris *N*" (MN[a])

415 "May you seize my head" (P)

418 "I put you on my father's brow" (MN)

423 Stanza 3: "Horus has made Horus's children" (Nt), "in which you have become immersed" (NNt)

427 Heading: "RECITATION" (NNt)
"and conceal your son. 'I have come,' (says Nut). 'Behold, I join this great one'" (MNNt)

428 Heading: "RECITATION" (M[b]N)
"your son Osiris" (M[b]N[b]), "Join him, you who join the great one" (P[b]M[b])

429 "BY GEB" omitted (MNNt)

431 Heading omitted (MNNt)

432 "You encircle for yourself" (MNNt), "You shoold place for yourself" (MNNt)

435 "Osiris Pepi Neferkare, I am Nut" (N)

436 Stanza 1: "this controlling power akhifies his ba" (N)

437 Stanza 3: "The Sun has said he would akhify" (N), "and he has received his (status as an) akh" (M)
Stanza 8: "He has given you the incense" (N)

439 Stanza 2: "I am elder and exist more akh than the akhs" (M)
Stanza 3: "like the king" (M)

440 "Do you desire your life" (N), "to the sky, to those whom the god knows and the god desires" (N)

442 Stanza 2: "Look who is come as Orion" (N)

447 Heading: "RECITATION" (MNNt)
Stanza 3: "gathers your bones for you, unites your limbs for your, and gets your mind for you in your body" (NNt)

450 Stanza 3 last line: "the Great Sieve comes to you, and you do not need; she who joins the fearful, and you do not need" (MNNt)
Stanza 5: "govern those in your presence, make firm your house in your wake, and exempt your children from mourning" (MNNt)

451 Stanza 1: "Nut comes to you; the Great Sieve, comes to you" (MNNt)

452 Stanza 1: "let your ka become clean, let your ba become clean" (Nt)
Last stanza: "Neith, you have received your head" (Nt), "says Geb" omitted (Nt)

453 Heading omitted (P^{b}MNt)
Stanza 1: "the Big Ennead in Heliopolis" (P^{b}), "the Big Ennead of Heliopolis" (MNNt)
Stanza 2: "it will not be far from you for the body" (P^{b}MNNt)

454 Stanza 1: "you encircle all the gods" (Nt)
Stanza 2: "in your identity of the circuit" (Nt)

455 Stanza 2: "Osiris" omitted (MNNt)

456 Stanza 1: "you open the Looking (Waters') caverns" (N)
Stanza 4: "and do these magic spells" (N)

461 Stanza 1: "and are rowed with two teams" (N)
Tanza 2: "(where) barley is farmed for you, emmer is reaped for you, and your yearly supplies are made from them" (N)

464 Heading omitted (N)

468 Stanza 2: "The Big Ennead in Heliopolis has allotted you, and you sit on your great seat" with "You sit, *N*, at the fore of the Ennead" omitted (Nt^{b}). "the gods' elite one; as Osiris" omitted (Nt^{a})
Stanza 5: "into the gods' eyes" (Wd)
Stanza 6: "Raise yourself, Pepi Neferkare, and they will lead you" (N)
Last stanza: "I am Horus" (NNt^{a}), "I am your son" (Nt^{c}), this statement omitted (Nt^{b}), "a king-given offering: yours are your" (NNt)

469 Heading: "RECITATION" (N)
Stanza 1: "I clean myself" (N), "I have occupied my seat" (N)
Last stanza: "forever" omitted (N)

470 Stanza 3: "'My son,' she says about me," "'that you may live though you are small," and "'that of birds,' she says about me" (N)
Stanza 4: "I am the great wild bull" (N)

471 Stanza 1: "I direct for him those gods" (N)

473 Stanza 7: "the sky's two reedfloats are laid down for me by the Dayboat" (AnMN)

474 Stanza 1: "at father *N*" (AnN), "at father, at *N*" (PMNt)

Stanzas 2–3: "You mount on her … and she gets for you" (M), "Mount, Pepi Neferkare, on her … and they get for you" (N), "I mount on her … and she gets for me … and joins for me … that I might be with them and go on their arms" (Nt)

Stanza 3: "She gets for me the bas of Pe and they join for me the bas of Nekhen" (Nt)

Stanza 4: "Everything is for you" (AnMN, twice)

Stanza 5: "He has come against you and said that he would kill you" (MN), "He will not kill you: you are the one who will kill him and establish yourself" (AnMNNt; N omits "He will not kill you")

Last stanza: "RECITATION 4 TIMES WITHOUT PAUSE: Be set! You are now set" (MN), "RECITATION 4 TIMES: So, be set, be set!" (Nt)

475 Stanza 2: "You jump up with it and make landfall in the eastern side of the sky" (M), "and comes to stand in the eastern side of the sky" (N)

Stanza 3: "I have rached the sky's height" (MN), "the great ones of the White Palace cannot bar me from the Beaten Path of Stars" (MN), "The Sun places me atop the eternals" (M[N])

476 Heading: "RECITATION" (MNNt)

Stanza 1: "that the god may be worshipped" (Nt)

Stanza 2: "associates with the sky, leads the earth, and parts the gods" (MNNt)

Stanza 3: "follow me like Horus, elevate me like Paths-Parter"

Last stanza: "Sun, remove him from from his place, put me in his place: it is I" (MN), Sun, remove him from from his place, put me in my place" (Nt), "for I am clear (of guilt) and carrying a forked staff" omitted (Nt)

467 Stanza 3: "I run the sky as a locust" (MN)

Stanza 4: "I have not helped Bastet" (N)

477 Stanza 4: "when I come unto you" (MN, twice)

Stanza 5–8: "I have come unto you, my lord" (M[N])

Stanza 6: "I eat a limb" (MN)

Last stanza: "He has removed me from atop the dead and put me atop his akhs" (MN), "my cleansing is their cleansing" (N), "likewise" omitted (N)

478 Stanza 2: "Now, have the god's ladder given to me and Seth's ladder given to me, that I may go up on it to the sky and escort the Sun" omitted (P)

482 Stanzas 1–3: "Osiris" omitted (MN)

Stanza 4: "They have come to Osiris" (MN)

483 Stanza 3: "Earth, hear this" (N)
Stanza 4: "the horizon's doorway is opened" (MN)
Stanza 5: "your face in the north of the sky" (N)

486 Last sentence: "and the Sun gives his arm for me toward the place in which the god is" (N)

487 Last stanza: "I am your son and your heir" (MN)

493 Nt Stanza 2: "He Whose Face Sees" (N)
Last stanza: "and appear on my path at New Years' days" (N)

502C Stanza 1: "come" omitted (N^b)

502H No heading, initial "O" omitted (Nt)

502I No heading (Nt)

502J Stanzas 1–2 combined: "You of what is dark, you of what is dark! O you of what is dark, you of what is dark!" (N)

502K Stanza 1: "westerner (snake)" for "snake" (N)

504 Partly redacted to a second-person address to the king (M)
Last stanza: "I have worshipped eastern Horus" omitted (MNNt)

505 Redacted to a second-person address to the king (M)

506 Partly redacted to a second-person address to the king (M)
Stanza 1: "I am Zetjti-zeti" (N), "I am Wentju, the sky's coffer" (M)
Last stanza: "To the sky!" repeated, in place of "TWICE" (MN)

507 Stanza 2: "For the gorge-canal is opened" (N)
Stanza 4: second "He commends me" omitted (MN)

508 Stanza 4: "Look, I have come to life and authority" (P^b, altered from "Look I have come forth")

510 Last stanza: "and an offering-outpouring and a star-outpouring comes" (N)

511 Stanza 2: "having become clean" (NNt)

518 Stanza 3: "In peace is the year's state. The year's state is good. How good is the year's state" (MN)
Stanza 4: "I am the measuring-cord of the Dual Ennead, with which the Field of Rest was laid out" (MN)
Stanza 5: "Then they threw down their white sandals" (MN), "Our mind was not sound" (MN)

519 Stanza 5: "Take me with you" (MN)
Stanza 6: "of She-Increases-as-She-Comes town, north of Heliopolis" (MN)
Stanza 7: "and sever for me with it the heads" (N)
Stanza 9: "and I will live on it as well" (M), "and I will live on it as well with you" (N)
Stanza 10: "Thus, you shall take me with you" (MN)
Last stanza: "as an official of the akhs" (MN)

520 Stanza 2: "so that I might cross" (N)

521 M Last stanza: "I do not have to give it to anyone after me once I have taken it from the blackbird" (N)

522 M Stanza 1: "Sees-Behind-Him, Face-Behind-Him!" (N)

523 M "The sky fortifies the sunlight" (N)

525 M Stanza 2: "Anubis's throwstick and bow" omitted (N)

528 Stanza 1: "take hold of my temple" (MN)

532 Stanza 2: second sentence omitted (Wd)
Stanza 3: deceased's name omitted after "Osiris" (N), "Osiris" and deceased's name omitted (Wd)
Stanza 3: deceased's name omitted after "Osiris" (N)

535 Stanza 4: "you of the Screecher, the Screecher's son" omitted (N)
Stanza 5: "and you come to the fore of the foremost you orphan, the orphans [you] orphaned into orphans" (N)
Stanza 6: "Seize them, remove their heads, sever their forelegs" omitted (N)
Stanza 7: "as your two uraei, as Paths-Parter on his standard" (N)
Stanza 9: "(The status of) firstborn in peace pertains to you" (N)
Last stanza: "[Come!] Come alive and come here" (N)

537 Stanza 1: "and blesses your speech" in place of "should he have given an obstruction to your speech" (P^b)
Stanza 2: "Welcome in peace" ($P^b N$), "alive as the Beetle lives" ($P^b N$)

553 Stanza 10: "on my father Geb's thighs" (N)

555 Last stanza: "as the ba of my idol" (MN)

558 Last stanza: "Your ka is borne in your wake, life is borne [in your] wake. [Be alive!]" (N)

559 Stanza 1: "come in peace to Osiris! So, come in peace to Osiris!" (N)

563 Stanza 9: "I am clean and have received" (MN)
Stanza 10: "Swallow me like your swallowing" (MN)
Stanzas 11 and 13: "Take me, that I may settle" (MN)
Stanza 12: "for life" omitted (MN)

565 Stanza 2: "like the Sun has leaned on your arm" (MN)
Stanza 3: "My adornment has been made by Great Beard" (N)
Last stanza: "Nut has given birth to me with Osiris" (N)

569 M Stanza 12: "People shall be barred from bread" (N)

570 Stanza 14: "I ascend to the god, that I might be tended" (M); N ends with this stanza
Stanza 18: "that acquires and fetches: I proceed and fetch" (P^b), "that acquires and fetches: I acquire and fetch" (M); "I am the eye of Horus that was chewed up an spat out: I am chewed up and spat out" (P^bM)
Stanza 21: "I am the Sun's plumage" (P^b)
Stanza 22: "I am [opened to] by Horis, I am defended by [Seth]" (P^b), "Horus opens to me, Seth defends for me" (M); "and make firm for me the jar-stand of those who pertain to the earth" (MN)

573 Stanzas 3–4: "Sun" omitted (MN)
Stanza 3: "I have come to you" in place of "for I am off to you so that you might make me live" (MN)
Stanza 4: "Ptah's contentment" (M) and "who contents Ptah" (N) in place of "whom Ptah has desired"
Stanza 6: "my arms from you as a goose" (MN), "I acquire my body" (M)
Last stanza: "I give my impediment, and my adversity takes itself away" (MN)

582 Stanza 1: "that you may say it for me" (N)
Stanza 3: "and the god's two cultivations go down to me" (N)
Last stanza: "and defended by humanity" (N)

587 Stanza 4: "You shall do for him everything good that he says to you [wherever he goes]. You shall lift to him the water of the marshes that are in you; [you shall lift to him every plant that is in you] and lift to him every plant that comes into being in you; you shall lift to him the bread and beer that is in you; [you shall lift to him everything that is in] you. [You shall take (them) for] him to every place in which his heart might wish to be" (P^a); "[You shall do for him everything] he says to you wherever he goes. [You shall lift to him the water of the marshes that are in you; you shall lift to him everything that is in you and that comes into being

in you; [… You shall take (them) for him to] every place in which his heart might wish to be" (P^b)
Stanza 8: "You shall do for me everything I have desired" (P^b)

588 Stanza 1: "a god to your opponent" (Nt)

589 "Osiris" and deceased's name omitted (Nt)

590 Heading: "RECITATION" (NNt)

591 Last stanza: "your ka recognizes you" (N)

592 Stanzas 2–3: N has a lacuna stretching from "This is" of stanza 2 to "He has given you the Ennead" of stanza 3. The lacuna is not large enough for all the text of MNt, so that either "that what is against him might end" of stanza 2 or "You alone are the great god" of stanza 3 must have been omitted

593 Stanza 1: "Ha, stand up!" (Nt^b)
Stanza 2: "The Big Ennead has tended you" (NNt^a), "The Big Ennead tends you" (Nt^b)
Stanza 3: "defending you" omitted (Nt^b), "joining you" omitted (Nt^a)
Stanza 4: "having found you black" (NNt^b), "having found you, and your identity of Great Black Wall is black" (Nt^a); "You encircle for yourself everything" (NNt)
Stanza 5: text after "Horus has desired his father in you" omitted (Nt^b)
Stanza 6: "You are alive in your life, Beetle" (Nt); "for you in Asyut, for the lord of Asyut" (Nt^b), "so that you don't become far from them, in your identity of Horus" (Nt^a)
Last stanza: "and sharp Horus emerged from you in his identity of Horus in Sothis" omitted (Nt^b); "Horus tends you" (N)

595 Stanza 2: "Isis's" omitted, probably in error (MN)

599 Stanza 2: "who will make [everything good] happen [to me, who will make] this 'Permanent Fixture' [be firm] for the course of eternity" (P)

600 Stanza 2: "around me, and around this work and around this pyramid" (M)

605 Stanza 1: "Father Pepi Neferkare, I have come, having gotten green eye-paint for you" (N)

606 Stanza 1: "It is I: I am your son" (NWd)
Stanzas 2–3: "Osiris" omitted (NP´)
Stanza 6: "Osiris" omitted" (PNWd), "nor will Seth be let free" (N)
Last stanza: "Osiris" omitted (N)

607 "I have been given birth by Nu" (N)

609 Stanza 1: "[RECITATION. Your mother Isis gave birth to you] in Akhbit" (N)

610 Stanza 6: "you [speak] and Seth speaks" (N)

611–12 "Osiris" omitted (MN)

611 Stanza 2: "My father is the Great One's mace" (M), "[My father is] the Great […] Mace-Palace" (N)

624 Stanza 1: "Evolver is the one who […] me" added at end of first sentence (T)

625A Last stanza: N omits the last sentence

627B Stanza 3: "[I have gone away] on the landing-place of terrorizing […] I shudder in my ba" (P)

637 Stanza 2: "and release your bad sweat to the ground" (N^b)

658A Superscript: "[…] you […], happy […]" (P)

660 Superscript: "RECITATION. 'Take his […] over you; take for me,' say Shu and Tefnut […]" (P, over PT 660 and 634A combined)

665A Heading: "RECITATION" (N)

665C Stanza 1: "Live! Live! Be alive, be alive" (Nt^b)
Last stanza: "this Pepi: listen, Osiris!" (P)

665D Stanza 2: "Pleasant to your nose" (P)
Stanza 5: "[as] the Ombite [in Takhbet]" (Wd)

666 Stanza 4: "with your face that of the great god" (P)
Stanza 6: "snatch ribs from Horus's slaughterhouse" (PN)
Last stanza: "make your control as foremost of the gods" in place of "as I have made my place with the king" (P), "Let your protection be over those [you] love" (P)

667A Stanza 1: "how Osiris stands" (Nt^b)
Last stanza: "of the Duat" omitted (Nt^b)

667B Stanza 4: "dispels the walls from your limit" (N), "whose places are remote" in place of "foremost of places" (N)
Stanza 5: "your thousand of everything sweet" (N, both times)

668 Stanza 1: T had some text after "don't […] me," omitted in N; for the last sentence, T has "[I am] a big falcon on the battlements […]"

671 "O, Pepi Neferkare" (N)

674 Stanza 1: "and assigns" omitted (NNt)

675 Stanza 1: "You have descended as the Nile-Valley Jackal" (Nt)

688 Stanza 1: "to whom great Hezat gave birth" (Nt)
Stanza 2: "elevates me to Atum and makes me live" (P)
Last stanza: "My insignia is in the Dual Lions' compound" (Nt)

690 Stanza 2: "that he might array this Neith as a god with the woven cloth" (Nt^b)
Stanza 3: "Welcome in peace to the Sun, the great god" (Nt^a), "Geb sets you on your throne, alive forever, ba as a god" (P)
Stanza 4: "This Pepi lives, provided as a god" (P)
Stanza 7: "Horus has come provided" (Nt^a)
Stanza 9: "this *N* is released, this *N* takes control of his body" omitted (Nt^a)
Stanza 11: "you have appeared as a god" (P)
Stanza 16: "Nut [gives you birth]" (P)
Stanza 17: "invoking you every day […] a dedicated offering thereon, on every festival—on the first of the month" (P)

691D Stanza 2: "I am a lord whose voice controls, who is not […] his identities […] fire among those with braids […]" probably omitted (T)

696A Stanza 1: "I have the towel" (N)
Stanza 3: "[what …] raised" (N)
Last stanza: "so that it might not decay and not (perish)" omitted (N)

*713 Stanza 1: "say to the Sun" (Nt)

*714 Last stanza: "in their time of life" (N)

*718 Stanza 1: "Osiris Pepi, you are the eldest" (P)

*730 Stanza 1 refers to the deceased in the third person (N)
Stanza 2: "put yourself atop the edge of the sky, be great, and move about" (N)
Stanza 3: "your ka has defended you, Pepi Neferkare" (N)

*783 Stanza 4: "You let your throat breathe through it" (N)
Subscript: "[…], THE '[…]-PEOPLE' URAEUS, THE 'LIVING GOD' URAEUS" (N)

*787 No subscripts (N)
Stanza 1: "It shall not fear" omitted (N)

GLOSSARY

THIS GLOSSARY contains a definition of terms and proper names found in the Pyramid Texts or used in this book. Epithets whose referents are understandable from their context (for example, those of the Sun in the second stanza of PT 222) are not included, nor are unique proper names whose meaning or referents are unknown. Definitions are generally limited to those applicable during the period in which the Pyramid Texts were composed.

Abydos *(3bḏw)*. Primary Upper Egyptian cult center of Osiris, burial place of dynastic Egypt's first kings, north of modern Luxor.

Adze *(nw3)*. Implement used in the Mouth-Opening Ritual, associated with Anubis.

Akh *(3ḫj* "effective one"). Epithet denoting the spirit's interaction with the living. The Pyramid Texts were known as "akhifiers" *(s3ḫw)*, designed to aid the deceased in achieving the status of an akh. The verb *3ḫ* denotes both the process of becoming an akh and the quality of being "effective" or "useful."

Akhbit *(3ḫbjt)*. Site in the north Delta near Buto, revered as the birthplace of Horus.

Akhet *(3ḫt* "Place of Becoming Akh"). The latter half of the Duat, lying between the Duat's center, where the Sun unites with Osiris in the middle of the night, and the visible horizon, above which the Sun rises at dawn. In the Pyramid Texts, associated with the antechamber of the pyramid.

Amaunet *(jmnt* "Hidden"). Female counterpart of Amun *(see next)*.

Amun *(jmnw* "Hidden"). In the Pyramid Texts, perhaps a member of the Ogdoad. In the Middle Kingdom and later, the ultimate creator of the world.

Andjet *(ꜥndt)*. Ninth Lower Egyptian nome, in the central Delta. Its capital was Busiris.

Andjeti *(ꜥndtj* "He of Andjet"). An epithet of Osiris in association with Busiris.

Ankh *(mꜥnḫt)*. Object in the form of the hieroglyph *ꜥnḫ* "life."

Announcement Canal *(sjw)*. A body of water in the eastern sky.

Anpet *(ꜥnpt)*. Alternate name of Mendes or a separate town to its south, Thmuis, modern Tell Timai.

Anubis *(jnpw)*. Guardian of the cemetery, also associated with embalming; represented by a jackal.

Anubis-town *(jnpwt)*. Town in Middle Egypt, south of the Fayum, near modern Beni Mazar.

Anubis-wrapper *(wt-jnpw)*. The embalming priest in the role of Anubis.

Apis *(ḥpw)*. Sacred bull, tended and worshipped at Memphis.

Apparent in Heat (and Jubilation) *(ḫꜥj tɜw ḥknw)*. Epithet of the Sun.

Asbet *(ɜsbt* "Burning One"). Tutelary goddess usually depicted as lion-headed, associated with Isis, Nephthys, and Wadjet.

Asia *(stjt)*. General term for the lands east of Egypt.

Asyut *(zɜwtj)*. Town in Middle Egypt. Its "Lord" was Anubis.

Atfet *(ɜtft)*. The twelfth Upper Egyptian nome, located on the east bank of the Nile north of Asyut. Its god ("He of Atfet") is unidentified.

Atum *(jtmw* "finished, complete"). Primordial source of all the elements and forces of the world; also seen, because of his age, as the sun at sunset. First god of the Ennead.

Atum's twins *(zɜtj tm)*. Shu and Tefnut *(q.v.)*.

Authoritative Utterance *(ḥw* "Announcement"). God representing the power of the king and gods to make things happen by issuing decrees.

Awaret *(ɜwrt)*. Unidentified site, perhaps an epithet or part of Buto.

Ba *(bɜ)*. The nonphysical essence of an individual or thing, the impression made on an observer; akin to the modern notion of personality or soul. The verb ("become ba, be ba") and the plural noun ("bas") involve the quality of impressiveness; the singular noun denotes a mode of existence. The ba of the living survives after the body dies and in this respect is similar to the modern concept of the soul. The bas of a town are the deities associated with it.

Baboon *(bɜbj)*. God representing the baboon species. At dawn these animals chatter and face the rising sun to warm themselves, actions that the Egyptians interpreted as worshipping the sun.

Bakhu *(bɜḫw)*. Mountain region in which the sun sets.

Basin *(bj3)*. The sky, viewed as a body of water.

Bastet *(b3stt)*. Feline goddess of Bubastis and Memphis; like Sekhmet, with whom she is sometimes identified, a destructive as well as protective force.

Bat *(b3t)*. Goddess of the seventh Upper Egyptian nome, north of modern Luxor; associated with Hathor.

Bathtub Canal *(mᶜj)*. Region of the Akhet, in which the Sun bathes before rising.

Battlefield *(ḫr-ᶜḥ3)*. Site of the mythological battle of Horus and Seth, in the south of modern Cairo.

Beaten Path (of Stars) *(msqt sḥdw)*. Region of the night sky, perhaps the Milky Way.

Beetle *(ḫprr)*. Name for the Sun at dawn, derived from association of the word *ḫprr* "beetle" with the verb *ḫpr* "come into being, evolve."

Belligerent-Face *(ᶜḥ3w-ḥr)*. An epithet of the Sun.

Bnben, Benben Compound *(ḥwt bnbn)*. The benben was a pyramid-shaped mound symbolizing the the first land that appeared from Nu at the creation. Its "compound" was the solar temple in Heliopolis, or a part of it. In his first rising above this mound, the Sun was envisioned as a bird *(bnw)*, conventionally translated as "Phoenix."

Benti *(bntj)*. Baboon god, the Sun's "senior son."

Big Compound *(ḥwt-ᶜ3t)*. Designation of the solar temple in Heliopolis.

Big Wadi *(jnt ᶜ3t)*. Desert valley west of the royal tombs of Egypt's first kings at Abydos.

Big Waters That Perish. *See* **Great Round**.

Blackland *(kmt)*. Term for the cultivable soil along the banks of the Nile and in the Delta, where most of Egypt's population lived; hence, a name for Egypt itself.

Bowland *(t3-stj)*. The southernmost area of Egypt, so called because of its inhabitants' reputation for archery.

Braid-wearers *(ḥnzktjw)*. Designation for juvenile gods.

Broadhall *(wsḫt)*. In mortuary temples, the room in front of the sanctuary (wider than deep), traditional locus of offering rites.

Bubastite nome *(ḥq3-ᶜnḏw* "Ruler of Dawn"). Thirteenth nome of Lower Egypt, incorporating the easternmost edge of the Delta.

Bull *(k3)*. Metaphor of male power, both beneficent and inimical: in the former case, the king or various gods, especially the sun; in the latter, an aggressive snake.

Bull of His Mother *(k3-mjwt.f)*. Designation of a god who is the source of his own eternal renewal, thus theoretically his own father. Usually an epithet of the Sun or the king.

Busiris *(ḏdw)*. Town in the central Delta, primary Lower Egyptian cult center of the god Osiris.

Buto *(jmt)*. Town in the north Delta, modern Tell el-Faraʿin. The ancient town consisted of two parts, known as Pe *(p)* and Dep *(dp)*. Cult center of Wadjet, who was also known as "She of Buto."

Canal of the Goose *(mr n ḥtm)*. A variant of the Winding Canal *(q.v.)*, and perhaps the same body of water.

Cavern *(qrt)*. Mythological locale through which the waters of Nu enter the world, traditionally located at Egypt's southern border.

Centipede *(zp3)*. A dangerous creature, viewed as the enemy of Horus. Also, a metaphorical term for a carrying chair, referring to the many feet of its bearers, and for a beard.

Centipede-Face *(zp3-ḥr)*. A bearded god.

Chamber-senior *(smsw-jz)*. Official in charge of the royal pantry.

Chastiser *(rmrm)*. An epithet of Horus of the Akhet.

Clean Land. *See* **Sacred Land**.

Coil Crown. *See* **Red Crown**.

Compound *(ḥwt)*. General term for any complex of one or more buildings surrounded by an enclosure wall; most often, a temple.

Compound of Gold *(ḥwt nbw)*. Place in which the Mouth-Opening Ritual was performed on a statue, perhaps referring to the gilding of the statue; also, the name of the place where the Mouth-Opening Ritual was performed on a statue of Osiris in Abydos.

Compound of Life *(ḥwt ʿnḫ)*. The royal domestic quarters in the palace.

Compound of Natron *(ḥwt bdt)*. Place in which the statue was cleansed in conjunction with the Mouth-Opening Ritual.

Compound of Shenit *(ḥwt šnjt)*. Name of the temple of Nut in Heliopolis.

Continuity *(nḥḥ)*. The perception of time as an eternal cycle of days, seasons, and years; as a god, accompanies the Sun in his boats.

Controlling Power *(sḫm)*. When singular, the Sun or Horus; when plural, an epithet of the gods; when dual, Horus and Seth.

Cool Waters *(qbḥw)*. A designation of the sky as the surface of Nu.

Courser *(ḫnzw)*. A designation of the crescent moon, also seen as a knife. From the Middle Kingdom onward, the moon itself as the god Khonsu.

Dayboat *(mʿndt)*. The boat on which the Sun travels during the day.

Dead *(mwt)*. The deceased who do not become akhs, viewed as hostile to akhs and the living.

Dednu *(ddnw)*. Unidentified town, perhaps in the Delta.

Dedwen *(ddwn)*. God of Nubia and Nubian incense.

Delta *(mḥw* "immersed"). Triangular portion of the Nile basin between modern Cairo and the Mediterranean, where the Nile divides into several branches; in ancient times largely marshland.

Dendera *(jwnt)*. Town on the west bank of the Nile north of modern Luxor, chief cult center of Hathor.

Dep. *See* **Buto**.

Dilapidated One *(šz3w)*. Perhaps an epithet of Horus, referring to the loss of his eye.

Director *(ḫrp)*. Leader of the Sun's boat.

Djed-pillar *(ḏd)*. Cult icon of Osiris. It was erected in a rite symbolizing Osiris's revivification after death.

Djedit, Djedut *(ḏdjt, ḏdwt)*. The necropolis of Heliopolis.

Djenderu *(ḏndrw)*. Designation of the sun's boat dragged on a sledge over the non-navigable parts of the Duat. Its "striker" was Seth, who aided the boat's passage by standing in the prow and driving off Rerek.

Downcast *(ndj)*. An epithet of Osiris, referring to his murder by Seth.

Dual Crown *(sḫmtj)*. The Red Crown and White Crown united.

Dual King *(nswt bjt)*. Title of the Egyptian king reflecting his status as current and hereditary king as well as his role as ruler of the Two Lands. Followed by the king's throne name, assumed at his accession.

Dual Lion. *See* **Shu**.

Dual Shrines *(jtrtj)*. Archaic shrines representing Upper and Lower Egypt. The Upper Egyptian shrine, Great House *(pr wr)*, was located in Nekheb; that of Lower Egypt, Pothouse *(pr-nw)* or Flame-house *(pr-nzr)*, was in Buto.

Duamutef *(dw3-mjwt.f* "He Whom His Mother Worships"). One of the four children of Horus, representing the cardinal direction east.

Duat *(dw3t)*. Term for the region through which the Sun travels at night, seen both as the womb of Nut and a space beneath the earth. In the Pyramid Texts, associated with the burial chamber of the pyramid.

Duat Lake *(šj dw3tj)*. A portion of the night sky.

Edfu *(ḏb3wtj)*. Town in southern Egypt, midway between modern Luxor and Aswan, south of Nekhen; cult center of Horus.

Eldest Bull *(k3 wr)*. An avatar of Osiris, worshipped in the Delta.

Elephantine *(3bw)*. Southernmost town of ancient Egypt, part of modern Aswan; cult center of Khnum and Satis, and of Osiris as the life-giving power in the inundation.

Elite *(pᶜt)*. The ruling class of Egypt, consisting of the royal family and governmental officials; also, the same concept applied to the gods.

Ender *(ḥtmwt)*. Goddess who slaughters the Sun's opponents in the Duat.

Enduring One *(nḥḥ)*. Epithet of the Sun at sunset.

Ennead *(psḏt)*. Originally, the nine gods incorporating the physical creation of the world: Atum; Shu and Tefnut; Geb and Nut; Osiris and Isis, Seth and Nephthys, known as the Big Ennead *(pḏt ᶜ3t)*; also a term for any number of gods conceived as a group, and for all the gods as a whole. The Big Ennead also represented the gods of Lower Egypt, in contrast to the Elder Ennead *(psḏt wrt)*, also known as the Little Ennead *(psḏt nḏst)*, which consisted of the gods of Upper Egypt. Together, these two Ennead were known as the Dual Ennead *(psḏtj)*.

Epagomenal days *(ḥrjw-rnpt* "those added to the year"). The five last days of the Egyptian civil calendar, so called because they are additional to the twelve 30–day months of the calendar. Each of the five days was celebrated as the birth of a god: Osiris, Horus, Seth, Isis, and Nephthys.

Eternity *(ḏt)*. The perception of time as linear and progressive.

Evolver *(ḫprj)*. Designation of the Sun as he comes into being ("evolves") at dawn; the Egyptian name is also vocalized as Khepri.

Experienced. God of woodworking; also, an epithet of Osiris.

Eyes-Forward *(ḫntj-jrtj)*. Falcon-headed god of Letopolis, a form of Horus as celestial deity. The Egyptian name is also vocalized as Khentiirti.

External Isles *(ḫ3w-nbwt)*. The islands of the Mediterranean Sea.

Face Behind Him *(ḥr.f-ḥ3.f)*. Designation of the celestial ferryman, so called because he faces aft while poling or rowing the ferryboat. Also known as Sees Behind Him *(m3-ḥ3.f)*.

Falcon-Town *(bjkt)*. Unidentified site, probably mythological.

False-town *(ᶜḏ3)*. Unidentified site, perhaps in the Delta, associated with Osiris.

Fenekhu *(fnḫw)*. Designation of a people east of Egypt; by extension, a term for the far east.

Fetekte *(ftk-t)*. Minor deity representing the Sun's power of life as manifest in bread.

Field of Ascenders *(sḫt jᶜrw)*. Region of the sky, probably a variant form of the Marsh of Reeds *(q.v.)*.

Field of the Beetle *(sḫt ḫprr)*. A region of the eastern night sky, associated with the sunrise.

Field of Disturbance *(sḫt ḫnmw)*. Region of the eastern sky.

Field of the Ladder *(sḫt m3qt)*. Region at the rim of the eastern sky.

Field of Offering(s) *(sḫt ḥtp/ḥtpw)*. Region of the night sky north of the Winding Canal, also known as the Field of Rest *(sḫt ḥtp)*.

Field of Reeds *(sḫt j3rw)*. Region of the night sky south of the Winding Canal, also known as the Elysian Fields, from the Greek pronunciation of *j3rw*.

Field of Rest. *See* **Field of Offering(s)**.

Field of Rowing *(sḫt ḫnw)*. Alternative name of the Field of Disturbance *(q.v.)*.

Field of Sunlight *(sḫt j3ḫw)*. A region of the southeastern sky.

Field of Turquoise *(sḫt mfk3t)*. A region of the western night sky, associated with the sunset.

Fields of Winnowing *(sḫwt ḫ3ḫ3)*. A region of the western sky.

Firstborn's Thing *(jḫt wtt)*. Designation of the king's crown as a goddess.

Fixed of Kas *(j.mn-k3w)*. An epithet of the Sun, referring to his role as the permanent source of life.

Flagpole Shrine *(snwt)*. Name for a shrine associated with both the Sun and the king, containing two stelae inscribed with upright serpents, often as part of a royal tomb-complex. Also called Dual Flagpole Shrines *(snwtj)*.

Flame-House. *See* **Dual Shrines**.

Foremost of Letopolis *(ḫntj ḫm)*. An epithet of Eyes-Forward.

Foremost of Westerners *(ḫntj-jmntjw)*. Originally a god associated with Abydos and the royal afterlife; in the Pyramid Texts and later, a form of Osiris. The Egyptian name is also vocalized as Khentiamentiu.

Gazelle-land *(gḥstj)*. District in the third Upper Egyptian nome, north of Asyut in Middle Egypt.

Geb *(gbb)*. The earth; son of Shu and Tefnut, father of Osiris and Isis, Seth and Nephthys; original king of the earth.

God's Beard. *See* **Great Beard**.

God's Canal, God's Lake *(mr/šj-nṯr)*. Body of water attached to a temple, usually known as a "sacred lake," used for ritual purification. May also refer specifically to the one at Osiris's temple in Abydos.

Gold *(nbw)*. An epithet of Hathor.

Gold of Jubilation *(nbw ḥknw)*. An epithet of the Sun.

Great Adze. *See* **Adze**.

Great Beard *(dw3-wr)*. Part of the king's regalia, viewed as a god.

Great Bed *(mnmjwt wrt)*. Designation of the sky viewed as Osiris's resting-place.

Great Black Bull *(km wr)*. God of the Great Black Bull nome, depicted as a bull, identified with Osiris; the Egyptian name is also vocalized as Kemwer.

Great Black Bull nome *(km-wr)*. Tenth Lower Egyptian nome, at the apex of the Nile Delta.

Great Black One's Enclosure *(ḫwt km-wr)*. Temple of the Great Black Bull in the nome of the same name.

Great Black Wall *(km-wr)*. The border fortifications at the Bitter Lakes in the eastern Delta.

Great-Breasted One *(wr-mnḏ.f)*. An epithet of Horus as a falcon.

Great Face *(ḫr-wr)*. Epithet of Khnum as god of the town of the same name, north of Hermopolis.

Great God *(nṯr ꜥ3)*. The Sun; also, the deceased king.

Great Green *(w3ḏ-wr)*. The Mediterranean Sea. The Egyptian term *w3ḏ* "green" covers a spectrum from blue to green.

Great House. *See* **Dual Shrines**.

Great Immersion *(mḥt wrt)*. Designation of the sky; as mother of the sun, usually personified as a goddess in cow form.

Great Lake *(šj wr)*. A designation of the morning sky, or a part of it.

Great Land *(t3-wr)*. The nome of Abydos.

Great Lass *(ḫwnt wrt)*. An epithet of Nut and Mafdet.

Great of Magic *(wr/wrt-ḥk3w)*. A designation of both gods and goddesses. The former epithet is usually associated with Seth; the latter, with Horus's eye and the king's uraei and crowns.

Great One *(wr, wrt)*. General designation applicable to many deities, in the Pyramid Texts usually to the Sun and Nut.

Great Round *(šn wr)*. Name of the ocean thought to surround the outer limits of the world, also called Big Waters That Perish *(ꜥ3-sk)* with reference to their juncture with Nu.

Great Saw Shrine *(jtf3 wr)*. Shrine of Osiris, probably in the temple at Heliopolis.

Great Sieve *(ḫnmt wrt)*. Designation of the night sky, viewed as a structure through which the stars' light shines.

Great Thing *(jḫt wrt)*. Designation of the king's uraeus as a goddess.

Great Town *(njwt wrt)*. Probably an epithet of Abydos.

Ground's-son *(z3-t3)*. Designation of a snake.

Guide Canal *(m3ꜥj)*. A body of water leading to the Winding Canal.

Ha *(ḥ3)*. God of the western desert and oases, source of nourishment in the arid desert.

Hapi *(ḥjpwj* "He of Haste"). One of the four children of Horus, representing the cardinal direction north.

Hathor *(ḥwt-ḥrw* "Horus's Compound"). The principle of joy, feminine love, and motherhood. As a goddess, her primary role was as the mother and wife of Horus. Also associated with the West and therefore functioned as mother of the deceased.

He in the Wrappings *(jmj-wt)*. An epithet and fetish of Anubis in his role as god of mummification.

He of the Height *(q3tj)*. An epithet of the Sun appearing above the first body of land to emerge from Nu at the creation.

He Who is at Rest *(ḥtp)*. Epithet of the Sun in the Duat.

He Who is in Nu *(jmj nw)*. An epithet of Atum.

He Who Moves About *(wnwn)*. An epithet of the Sun.

He Who Stands and Does Not Tire *(ʿḥʿ nj wrḏ.n.f)*. An epithet of Osiris. Also called He Who Does Not Tire *(nj wrḏ.n.f)*.

He Whom He Loves *(mr.f)*. An epithet of Harsaphes, principle of fertility and slaughter, represented as a ram; chief god of Herakleopolis, a town south of the Fayum.

He Whose Control is Weighty *(wdn-sḫm.f)*. An epithet of Osiris as king of the Duat.

He Whose Dispatches Circulate *(dbn-wpwt)*. Probably an epithet of the Sun.

He Whose Face is Seen *(m3-ḥr.f)*. An epithet of the Sun as Horus.

He Whose Face Suffered *(zwzw-ḥr.f)*. An epithet of Horus, referring to the loss of his eye.

He Whose Hair is Parted *(wp-šnwj)*. An epithet of the Sun as Horus.

He Whose Two Plumes are Long *(3w-šwtj)*. An epithet of the Sun as Horus.

Headband *(sšḏ)*. Part of the king's regalia; putting on the headband is a metaphor for assuming the role of king.

Hedjbet *(ḥḏbt)*. Unidentified site associated with Isis, perhaps the same as Iseum, or near the latter.

Hedjdedj *(ḥḏḥḏ)*. A celestial ferryman.

Heliopolis *(jwnw)*. Town on the east of modern Cairo, site of Egypt's major solar temple. Cult center of the Sun and Atum, both of whom were called "the Heliopolitan."

Hemen *(ḥmn)*. Falcon-headed deity, a form of Horus as vanquisher of Seth.

Hepiu *(ḥpjw)*. Alternate name of Parter *(q.v.)*.

Heqet *(ḥqt)*. Goddess of birth, depicted as a frog.

Herd of Justification *(jdrwt nt m3ᶜ ḫrw)*. Collective term for all the deceased who have passed the final judgment. *See* **Justification**.

Hermopolis *(wnw* "Hare-town"). Designation of two towns, in Upper and Lower Egypt. The former, south of modern el-Ashmunein in Middle Egypt, was a cult center of Thoth and of the Ogdoad. The latter, probably near modern Damanhur, was sacred to Osiris. The names Southern Hermopolis and Northern Hermopolis may designate parts of the Delta site, or the two separate towns.

Hetepet *(ḥtpt* "Vulva"). Town near or in Heliopolis, associated with Nut and She-Increases-as-She-Comes. Its "Two Lords" are Horus (the sun) and Thoth (the moon).

Hezat *(ḥz3t* "Wild One"). Cow-goddess, mother of Anubis and the Sun.

Hidden-Identity *(jmn-rn)*. Epithet of the Sun in the Duat.

High One *(q3)*. An epithet of the Sun.

His Ba's Settlement *(grgw-b3.f)*. Shrine of Osiris and Sobek in Busiris.

His Mother's Pillar *(jwn-mjwt.f)*. Epithet of Horus as the support of his mother, the sky; the Egyptian name is also vocalized as Iunmutef.

Honor, Honored one *(jm3ḫ, jm3ḫw)*. The privilege of associating with the deceased king in the afterlife; one who has that privilege.

Horus *(ḥrw)*. The force of living kingship, manifest in both the person of the living king and the sun; son of Osiris and Isis; represented by a falcon. *See also* **Two Lords**. In his solar aspect, also known as Senior Horus *(ḥrw smsw)*.

Horus of the Akhet *(ḥrw 3ḫtj)*. The Sun as ruler of the Akhet.

Horus of the Duat *(ḥrw dw3tj)*. The Sun as ruler of the Duat.

Horus of Shezmet. *See* **Shezmet**.

Horus's children *(msw ḥrw)*. The four gods Hapi, Imseti, Duamutef, and Qebehsenuef, representing the cardinal directions.

Horus's eye *(jrt ḥrw)*. In his struggle against Seth, Horus lost one of his eyes; returned to him as the "sound eye," it represents both the sun and any offering presented to the deceased.

Iadi *(j3dj)*. Unidentified site, perhaps in the Delta, perhaps mythological.

Iahes, Rahes *(j3ḥs, r3ḥs)*. A form of Sobek.

Igai *(jg3j)*. God of the oases in the western desert.

Imperishable Stars *(j.ḫmw-skjw)*. Circumpolar stars of the northern sky, so called because they do not set below the horizon.

Imseti *(jmstj* "He of the Dill"). One of the four children of Horus, representing the cardinal direction south.

Infinites *(ḥḥw)*. Gods who support the sky together with Shu.

Inundation *(bʿḥ)*. The annual flood of the Nile, between July and October. Thought to come, like all water, from the waters of Nu, issuing from a cavern at Egypt's southern border. Its life-giving fertilization of the fields was seen as a manifestation of Osiris.

Invocation *(prj ḫrw* "sending forth the voice"). Act of summoning the deceased's spirit to an offering.

Ipy *(jpy)*. A birth-goddess, usually represented as a hippopotamus.

Iru *(jrw)*. Unidentified site, perhaps in the sixteenth Upper Egyptian nome opposite modern Minya.

Iseum *(nṯrw)*. Town in the north central Delta, modern Behbeit el-Higara.

Isis *(jst)*. Female principle of life and motherhood; daughter of Geb and Nut, wife of Osiris, mother of Horus; also identified with the king's throne.

Isle of Flame *(jw-nsjsj)*. Mythological birthplace of the world, the first "place" to appear in the undifferentiated waters of Nu.

Jackal *(z3b)*. Generic term for gods associated with the jackal, particularly Anubis, Parter, and Paths-Parter.

Jackal Lake *(šj z3bj)*. A portion of the night or morning sky.

Justification *(m3ʿ ḫrw* "trueness of voice"). Verdict rendered in the final judgment, in which the deceased is found to have acted in accordance with Maat during life.

Ka *(k3)*. The force of conscious life, present in men, gods, and akhs. Transmitted by the creator to the world, by the king to people, and by fathers to their children; also present in food and drink.

Ka At Rest *(k3 ḥtp)*. Designation of Osiris and the deceased king.

Ka-Allocater *(nḥb-k3w)*. Serpent deity who allocates kas to people and gods. The Egyptian name is also vocalized as Nehebkau.

Kenmut *(knmwt)*. Unidentified town, perhaps near or part of Letopolis.

Kenzet *(knzt)*. Region of the southern netherworld; location of a canal.

Kherti *(ḫrtj* "He of What is Below"). Designation of the celestial ferryman, depicted as a ram.

Khnum *(ḫnmw)*. Ram-headed deity of Aswan, potter who molded individual human bodies and united them with their kas at birth.

Lake of Reeds *(šj j3rw)*. A body of water associated with the Field of Reeds, or a variant name for the latter.

Late Period. The period of ancient Egyptian history between 747–343 B.C. (Dyn. XXV–XXX).

Letopolis *(ḫm)*. Town northwest of modern Cairo, modern Ausim, cult center of Eyes-Forward and Shezmu.

Limitless *(nj-ḏr.f)*. An epithet of the Sun.

Lion *(rw)*. Metaphor of power, both beneficent and inimical: in the former case, the king or various gods; in the latter, an aggressive snake.

Lion-land *(t3-rw)*. Unidentified site, perhaps a variant of Great Land.

Long-Wings *(dwn-ˁnwj)*. Horus as predator and protector of the eastern desert. The Egyptian name is also vocalized as Dewenanui.

Looking (Waters, Canal) *(ptrtj, ptr)*. Designation of a portion of the sky's waters, probably placid enough to serve as a mirror.

Lord of All *(nb tm)*. A designation of Atum as the material source of the world.

Lost One *(tnmw)*. *See* Ogdoad.

Love-Commander *(wḏ-mrwt)*. An epithet of Khnum.

Loving Son *(z3 mr.f)*. The son who performs his father's funerary rites.

Lower Egypt. *See* **Delta**.

Lower Enclosure *(ḥwt ḫrt)*. Unknown structure, perhaps a part of the temple of Heliopolis.

Maat *(m3ˁt)*. Principle of world order, things as they ought to be, established by the creator and maintained in the world by the king; personified as a goddess, "the Sun's daughter." Also represents the principles of justice and ethical behavior, the standard by which actions are judged right or wrong and the deceased is judged worthy to join the society of the spirits. The Dual Maat *(m3ˁtj)* is a collective term for the gods who participate in the deceased's judgment, so called because they sit on either side of the court of judgment.

Maat-boat. The Sun's boat.

Mafdet *(m3fdt)*. Feline goddess, protector against serpents.

Magic *(ḥk3, ḥk3w)*. General term for any force that brings about a result, willed or spoken. The term *ḥk3* generally refers to the force itself, while *ḥk3w* denotes the medium through which the force is exercised, usually "magic spells."

Manu *(m3nw)*. Mountain region in which the sun sets.

Mariut *(ḥ3mw)*. Lake region in the northwest Delta near modern Alexandria, site of ancient vineyards.

Mastaba *(ḥ3t)*. Superstructure of a tomb, rectangular in shape, with flat roof and sloping sides, made of mud brick or stone; from the Arabic word for a mud-brick bench.

Memphis. Capital of ancient Egypt, south of modern Cairo. Its primary necropolis was Saqqara, location of the Fifth and Sixth-Dynasty pyramids inscribed with Pyramid Texts.

Mendes *(ḏdt)*. Town in the western Delta, cult center of Osiris united with the Sun in the form of a ram.

Menset *(mnst)*. Region of Heliopolis, divided into Upper *(ḥrt)* and Lower *(ḫrt)*, dedicated respectively to Shu and Tefnut.

Meskhenet *(msḫnt* "Place of Landing"). Goddess of the mudbrick platform over which Egyptian women gave birth; hence, goddess of birth.

Middle Kingdom. The period of ancient Egyptian history between the reunification of Egypt under Mentuhotep II of Dyn. XI (ca. 2040 B.C.) and the end of Dyn. XIII (ca. 1650 B.C.).

Min *(mnw)*. The force of fertility; as a god, his chief cult-center was in Koptos, modern Qift, northeast of modern Luxor.

Month. Generally refers to a lunar month. The moon's phases were marked by festivals at the beginning and middle of the month (new moon and half-moon).

Montu *(mnṯw)*. Principle of aggressiveness, represented as a falcon or bull; his chief cult-center was Armant, south of modern Luxor.

Mooring Post *(mjnt)*, **Moorer** *(smntt)*. Two unidentified constellations of the northern or northwestern sky, envisioned as a mooring post and a hippopotamus driving it into the ground.

Morning God *(dw3w, nṯr dw3)*. Designation of the planet Venus, associated with Horus as a harbinger of the sunrise.

Mound *(j3t)*. Site of a settlement of gods and akhs in the rim of the sky, associated with Horus, Seth, or Osiris.

Mouth-Opening Ritual. Rite performed on statues and the mummy of the deceased to impart the power to receive nourishment.

Mute God *(jnb3)*. Perhaps an epithet of Him of Zemeru (*see* **Zemeru**).

Mysterious of Form *(sfḏ jrw)*. An epithet of the Sun as Horus.

Name *(rn)*. The Egyptians viewed the name of a being as its avatar. Preservation of the name was essential for continued existence, and knowledge of the name gave the knower a measure of control over its owner. The nickname *(rn nfr)* was used between intimates and was thus viewed as more personal than formal or public names. The term often means "identity" rather than "designation."

Natron *(snṯr, bd, ḥzmn)*. Salt used for cleansing and mummification.

Nefertem *(nfr-tm)*. God representing the primeval water-lily from which the Sun first appeared into the world.

Nedit *(ndjt* "Place of Throwing Down"). Site near Abydos, mythological locale of Osiris's murder *(ndj* "throwing down") by Seth.

Negau *(ng3w)*. Town on the site of the northern part of modern Cairo near the river.

Neith *(nrt)*. Goddess of warfare and chief deity of Sais in the eastern Delta; mother of Sobek. Mourner of Osiris with Isis, Nephthys, and Selket.

Nekhbet *(nḫbt* "She of Nekheb"). Vulture goddess whose cult-center was at Nekheb, tutelary goddess of Upper Egypt.

Nekheb *(nḫb)*. Town in Upper Egypt, modern el-Kab, opposite and twin to Nekhen.

Nekhen *(nḫn)*. Town in Upper Egypt opposite Nekheb, also known as Hierakonpolis. Earliest center of Egyptian royal power and cult center of Horus as god of kingship.

Nephthys *(nbt-ḥwt* "Lady of the Enclosure"). Sister of Osiris, Isis, and Seth; wife of Seth but mourner of Osiris with Isis.

New Kingdom. The period of ancient Egyptian history contemporary with Dyn. XVIII, ca. 1550–1295 B.C.

Nezat *(nz3t)*. Unidentified town associated with the god Kherti, perhaps in the area of Buto or Memphis.

Nickname. *See* **Name**.

Nightboat *(mskt)*. The boat on which the Sun travels at night.

Nile Valley *(šmʿw* "thin"). The habitable part of Egypt along the banks of the Nile between the apex of the Delta (modern Cairo) and the First Cataract at Aswan; also known as the South.

Nine (Bows) *(psḏt pḏwt)*. A collective term for all lands outside Egypt.

Nome *(sp3t)*. Administrative division of ancient Egypt, each with a capital. In the Old Kingdom, Egypt was divided into 22 Upper Egyptian and 15 Lower Egyptian nomes.

Nu *(nwj* "watery"). The universal ocean, existing before the world was created and source of all water.

Nubia. General term for the land between Aswan and modern Khartoum.

Nurse Lake, Nurse Canal *(mr/šj mnʿj)*. A body of water in the night sky, so called because of its nurturing waters.

Nut *(nwt* "watery" or "oval"). The visible sky. As a goddess, the daughter of Shu and Tefnut, wife of Geb, and mother of Osiris, Isis, Seth, and Nephthys, as well as the Sun. The sarcophagus was viewed as the womb of Nut.

Official's Compound *(ḥwt srj)*. The sanctuary of the sun-temple at Heliopolis.

Ogdoad *(ḫmnw)*. Group of four gods and their female counterparts, representing qualities of the universal ocean. In the Middle Kingdom the gods are Infinite *(ḥḥw)*, Watery *(nwj)*, Dark *(kkw)*, and Lost *(tnmw:* i.e., Undefinable), the last later replaced by Hidden *(jmnw* Amun). In the Pyramid Texts, Amun and the Lost One may represent members of the group. The Ogdoad's theological center was Hermopolis, whose chief god, Thoth, was also its "Lord."

Old Kingdom. The period of ancient Egyptian history between the beginning of Dyn. III (ca. 2650 B.C.) and the end of Dyn. VIII (ca. 2100 B.C.).

Ombos *(nbwt)*. Town in Upper Egypt, north of Qus. Its chief god, Seth, was called "the Ombite" *(nbwtj)*.

Orion *(s3ḥ)*. Identical with the modern constellation, associated with Osiris.

Osiris *(js-jrj* "engendering principle"). Male principle of life and fatherhood, manifest in the waters of the yearly inundation, the growth of plants, and the generational cycle of animals and people; son of Geb and Nut, husband of Isis; heir of Geb as king of the earth; also identified with Orion. Slain by his brother Seth, Osiris rests as a mummy in the middle of the Duat, where the sun unites with him at night to receive the power to come to life again at dawn. The deceased's mummy, lying in the burial chamber, is identified with Osiris, as is the deceased's spirit in the spells of the burial chamber.

Oxyrhynchite nome. Nineteenth Upper Egyptian nome, north of modern Minya.

Pale Crown. *See* **White Crown**.

Parter *(wpjw)*. Jackal god associated with Abydos and Heliopolis, alternative form of Paths-Parter *(see next)*. The Egyptian name is also vocalized as Wepiu.

Paths-Parter *(wp-w3wt)*. Jackal god associated with Upper Egyptian kingship and Abydos, guide of the deceased. The Egyptian name is usually vocalized as Wepwawet.

Pavilion-director *(ḫrp-zḥ)*. Official in charge of the dining hall.

Pe. *See* **Buto**.

Pe's Seal-ring. *See* **Seal-ring**.

Peace-Commander *(wḏ-ḥtp)*. An epithet of Khnum.

Pebble Mountain *(ꜥnw, ꜥnwt)*. Mountain region in which the sun rises.

Pelusium *(snw)*. Town at the end of the easternmost Delta branch of the Nile in ancient times.

Perception *(sj3)*. Faculty of the gods and the king for recognizing what needs to be done in order to preserve or enhance Maat. As a god, accompanies the Sun in his boats.

Perfect Fixture *(mn-nfr)*. Name of the pyramid complex of Pepi I at Saqqara and later name for the city opposite it, Memphis.

Perfect of Maat *(nfr-mꜣꜥt)*. An epithet of the Sun, Thoth, or Khnum.

Pothouse. *See* **Dual Shrines**.

Ptah *(ptḥ)*. Chief god of Memphis, represented the principle whereby an artisan's concept becomes transformed into concrete reality.

Qebehsenuef *(qbḥ-snw.f* "He Who Cools His Brothers"). One of the four children of Horus, representing the cardinal direction west.

Qebehut *(qbḥwt* "She of the Cool Waters"). Daughter of Anubis, who dispenses the sky's waters for cleansing the deceased; represented as a snake.

Qedem *(qdm)*. Cult center of Selket, near Buto.

Qus *(gs3)*. Town in Upper Egypt on the west bank of the Nile north of modern Luxor.

Rahes. *See* **Iahes**.

Ram *(b3)*. A form of the Sun.

Rasetjau *(r-st3w* "Mouth of the Ramp"). Designation of the necropolis of Giza, west of modern Cairo, and of a portion of the netherworld associated with Sokar.

Raw Crown. *See* **Red Crown**.

Rebellion-town *(sbjwt)*. An epithet or part of Letopolis. Its "Lord" was Horus.

Red Crown *(dšrt, nt)*. Crown representing dominion over Lower Egypt; also called the Raw Crown *(w3dt)* and the Coil Crown *(š3bt)*. *See also* **Dual Crown**.

Renenutet *(rnnwtt* "She of Nurture"). Goddess of the harvest, respresented as a snake and therefore also associated with uraei.

Rerek *(rrk)*. Giant serpent that inhabits the Duat and attempts to block the Sun's nightly passage through it.

Reversion of Offerings *(wdb ḥtp)*. Part of the concluding rites of the Offering Ritual, in which the life force in the food and drink presented was consecrated to the spirit's use, freeing the physical substances for human consumption.

Sacred Land *(t3 dsr)*. General designation of a site set aside for sacred use; most often refers to the necropolis; also called Clean Land *(t3 wʿb)*.

Saqqara. *See* **Memphis**.

Satis *(stjt)*. Goddess of cleansing; her major cult center was at Elephantine.

Scorpion Compound *(ḥwt srqt)*. Designation of the cult-center of Selket in Qedem.

Seal-ring, Pe's Seal-ring *(dbʿwt, dbʿwt-p)*. Name of a sacred precinct in Buto, associated with Horus

Sed Festival *(ḥ3b sd)*. A rite traditionally celebrated in the thirtieth year of a king's reign, designed to renew his vitality and power.

Sees Behind Him. *See* **Face Behind Him**.

Sekhmet *(sḫmt* "Controller"). Personification of violence and disease, represented as a lioness. As a goddess, Sekhmet also protected Egypt and its inhabitants from inimical forces.

Selket *(srqt)*. Scorpion goddess, daughter of Osiris; mourner of Osiris with Isis, Nephthys, and Neith. Worshipped in the Scorpion Enclosure in Qedem. Also known as She Who Aspirates Throats *(srqt ḥtw)*.

Sem-priest *(sm)*. Officiant at the funerary rites.

Seshat *(sš3t)*. Goddess of record-keeping, archives, and building. A unique male form of this deity, Seshau, appears in PT 285.

Seth *(stḫ)*. The principle of male sexuality and wild, disordered behavior; god of deserts and storms; son of Geb and Nut, husband of Nephthys; represented by an unidentified animal. Seth slew his brother Osiris in an attempt to gain the power of kingship over the world, but was deposed and subdued by Horus, losing his testicles in the process. *See also* **Two Lords**.

Sharp Horus. *See* **Sothis**.

Shat *(š3t)*. An unidentified town associated with Horus as the morning Sun, probably in the eastern Delta.

She-Increases-as-She-Comes *(jw.s-ʿ3.s)*. The hand of Atum, with which he masturbated to produce the material elements of the world from his own essence; hence, a goddess representing the primordial principle of motherhood. Also the name of a part of Heliopolis dedicated to the goddess.

She of a Thousand Bas *(ḫ3-b3.s)*. Nut, whose "Thousand Bas" are the stars of the night sky.

She Who Aspirates Throats. *See* **Selket**.

She Who Remembers Horus *(sḫ3t-ḥrw)*. Cow goddess who served as nurse for the infant Horus; the Egyptian name is also vocalized as Sekhat-Hor.

Shedit *(šdjt)*. Town in the Fayum oasis, modern Medinet el-Fayum; cult center of Sobek.

Shetpet *(štpt)***.** Oasis northwest of modern Cairo, modern Wadi Natrun, source of natron.

Shezmet *(šzmt* "malachite"*)*. Designation of the eastern Delta or the desert to its east. "He of Shezmet" is an epithet of Horus as the sun at dawn.

Shezmetet *(šzmtt* "She of the Malachite Sporran"*)*. Goddess representing an element of the king's regalia, associated with Sekhmet and Bastet.

Shezmu *(šzmw)*. God associated with the winepress and hence also with the gore from slaughter; his cult center was in Letopolis.

Shu *(šw* "empty, void"). The atmosphere that keeps the waters of Nu from flooding the earth. Together with Tefnut, the first two "evolutions" of Atum at the creation, worshipped as Dual Lion *(rwtj)*. Father of Geb and Nut.

Shu's Lakes *(šjw šw)*. Watery areas of the sky.

Sky's Ox *(jḫ-pt)*. An unidentified star or constellation.

Sobek *(sbkw)*. Crocodile god, personification of rapaciousness and of the destructive power of the sun; son of Neith; worshipped in Shedit and other locales throughout Egypt.

Sokar *(zkrw* "Speeder"). God of meteors and comets, represented as a falcon; associated with metalworking, worshipped primarily in Memphis.

Sopdu *(spdw* "Sharp"). God of foreign lands and deserts, represented as both a falcon and a crocodile.

Sothis *(spdt* "Sharp"). The morning star, Sirius, seen by the Egyptians as a goddess. In Egypt the star disappears below the horizon once a year for a period of some seventy days; its reappearance in midsummer marked the beginning of the annual inundation and the Egyptian year. The star's rising was also seen as a harbinger of the sunrise and therefore associated with Horus in his solar aspect, occasionally specified as Horus in Sothis *(ḥrw jmj spdt)*, Sothic Horus *(ḥrw spdtj)*, or Sharp Horus *(ḥrw spd)*.

Sovereign's Compound *(ḫwt jtjw)*. The palace compound in Memphis.

Spread Lake *(pḏw, pḏw-š)*. Lake associated with Sokar, perhaps the lake of Abusir, south of Saqqara.

Stork Lake *(šj sḫsḫ)*. A body of water in the western sky.

Striker *(msḫtjw)*. The constellation Ursa Major (the "Big Dipper"), which the Egyptians saw as an adze.

Subjects *(rḫwt)*. General designation for the living who were not members of the elite *(q.v.)*.

Sun (*rᶜ* "sun"). Primary name for the sun-god. The Egyptian word is also vocalized as Re or Ra.

Sun's shore *(jdb rᶜ)*. A metaphor for the world.

Sunshine-bird, Sunshine's Servant *(psḏtj, ḥm-psḏt)*. Term for a pelican, viewed as an avatar and harbinger of the Sun.

Supply Festival *(w3ḏgj)*. Festival celebrated on the eighteenth day of the first lunar month, during which offerings were made to the deceased.

Sweeping-Shoulder *(ḏsr rmn)*. An epithet of the Sun at dawn, sweeping the night away.

Ta'it *(t3jt)*. Goddess representing the principle that transforms thread into woven cloth; also known as She of Ta'it Town *(t3jtt)*, her cult center at an unidentified site in the Delta.

Takhbet *(t3ḫbt)*. Unidentified site, associated with Seth.

Tamarisk Marsh *(sḫt jzr)*. Birthplace of Horus near or in Akhbit.

Tebi *(tbj)*. Designation of the sun-god, whose eye is the sun.

Tefnut *(tfnt)*. *See* **Shu**. Apart from serving as Shu's female counterpart, her role in the cosmos is unclear. PT 562 suggests that she performed a role in the Duat analogous to that of Shu in the world.

Terrorizer *(nḥdw)*. An epithet of Seth.

Thighs-Forward *(ḫntj-mnwt.f)*. Designation of Horus as a standing falcon.

Thoth *(ḏḥwtj)*. Original moon-god and for that reason associated with record-keeping and hence also knowledge; represented by an ibis and a baboon. As the moon, occasionally viewed as antagonistic to Horus, the sun.

Thoth festival *(ḏḥwtt)*. Festival celebrated in the occasional thirteenth lunar month of the year, during which offerings were made to the deceased.

Thoth-town *(ḫrj-ḏḥwtj)*. Unidentified site, perhaps near Letopolis.

Throwstick *(mjƷwt)*. Boomerang-like weapon used for hunting birds.

To-and-Fro Canal *(ḫns)*. Body of water in the sky, perhaps an alternative name of the Winding Canal.

Town of Pools *(njwt šjw)*. A site in the western Delta, sacred to Osiris.

Tura *(ʿjn)*. Site of limestone quarries east of modern Cairo.

Turtle *(štjw)*. Viewed as an enemy of the Sun because of its underwater existence and slow movement.

Two Ladies *(nbtj)*. Nekhbet and Wadjet, the tutelary goddesses of Egypt and the king. The former was represented as a vulture; the latter, as a cobra.

Two Lands *(tƷwj)*. Political designation of Egypt as the union of the Nile Valley and Delta.

Two Lords *(nbwj)*. Seth and Horus, representing opposing forces, united in the person of the living king.

Two Shores *(ḏbwj)*. Upper Egypt as the land on either side of the Nile.

Undersky *(nwt, nnwt)*. The counterpart of Nut in the Duat, usually represented in hieroglyphs by the sign for "sky" inverted.

Unwearying ones *(j.ḫmw-wrḏ)*. Stars of the southern sky that do not set below the horizon.

Upper Egypt. *See* **Nile Valley**.

Wadjet *(wƷḏt* "Green"). Cobra goddess, tutelary deity of Lower Egypt; her cult center was in Buto.

Wadjet-nome. Tenth nome of Upper Egypt, south of modern Asyut.

Wanderer. Epithet of the Sun.

Watchers *(wršw)*. Mummiform beings of the Duat, who are revived nightly by the Sun's passage.

Watery One *(nwj)*. Epithet of Nu.

Well-Informed *(wḏ3-jb)*. Horus as representative of the living in the court where the deceased are judged.

Weneg *(wnḫ)*. God associated with a tall plant or plant-form column, four of which support the sky at its cardinal points.

Wenti *(wntj)*. Crocodile who bears the Sun through the Duat.

West *(jmnt)*. The direction of sunset and thus associated with death; personified as a goddess. The deceased are called "westerners" and most ancient cemeteries are located on the west side of the Nile. The Egyptians oriented themselves toward the origin of the Nile, which flows from south to north; hence, they viewed the west as being on their right and the east on their left.

Western nome. Third nome of Lower Egypt, incorporating most of the western edge of the Delta.

White Crown *(ḥḏt)*. Crown representing dominion over Upper Egypt; also called the Pale Crown *(mjzwt)*. *See also* **Dual Crown**.

White Palace *(ʿḥ ḥḏ)*. Painted shrine of wood housing the cult image of a deity.

Wide-arms *(pḏ3)*. An epithet of Shu, referring to his uplifted arms supporting the sky.

Winding Canal *(mr nḫ3j)*. Name for the ecliptic, the path of the sun through the sky in the course of the year, seen by the Egyptians as a canal of open water bisecting the sky.

Wrong-Remover *(dr-jzft)*. An epithet of Osiris.

Zemeru *(zmrw)*. Unidentified site in the Delta. Its god, He of Zemeru *(nj-zmrw)* is also unidentified.

Zewentju *(zwnṯw)*. A celestial ferryman.

Bibliography

A. Publications of texts

Allen, James P. 2013. "A New Concordance of the Pyramid Texts," 6 vols. Providence: Brown University. Online publication (www.dropbox.com/sh/0xo88uy04urnz0v/o16_ojF8f_).

Bène, Élise. 2006. "Recherche sur les textes de la pyramide du roi Téti: resitution des parois et étude comparative du programme d'inscription," 3 vols. PhD dissertation, Université Montpellier III — Paul Valéry.

Garnot, Jean Saint Fare. 1961. "Nouveaux textes de la pyramide de Téti." Pages 169–71 and six plates in *Mélanges Mariette*. Bibliothèque d'étude 32. Cairo: Institut Français d'Archéologie Orientale.

Jéquier, Gustave. 1928. *La pyramide d'Oudjebten*. Service des Antiquités de l'Égypte, Fouilles à Saqqarah. Cairo: Institut Français d'Archéologie Orientale.

————. 1933. *Les pyramides des reines Neit et Apouit*. Service des Antiquités de l'Égypte, Fouilles à Saqqarah. Cairo: Institut Français d'Archéologie Orientale.

————. 1935. *La pyramide d'Aba*. Service des Antiquités de l'Égypte, Fouilles à Saqqarah. Cairo: Institut Français d'Archéologie Orientale.

————. 1936. *Le tombeau royal*. Vol. 1 of *Le monument funéraire de Pepi II*. 3 vols. Service des Antiquités de l'Égypte, Fouilles à Saqqarah. Cairo: Institut Français d'Archéologie Orientale.

Lauer, Jean-Philippe, and Jean Saint Fare Garnot. 1958. "Rapport préliminaire sur les recherches enterprises dans le sous-sol de la pyramide de Téti à Saqqarah." *Annales du Service des Antiquités de l'Égypte* 55:253–61.

Leclant, Jean. 1966. "Fouilles et travaux en Égypte et au Soudan." *Orientalia* 35: pls. 8–10.

————. 1973. "Fouilles et travaux en Égypte et au Soudan." *Orientalia* 42: pls. 13–15.

————. 1976. "Fouilles et travaux en Égypte et au Soudan." *Orientalia* 45: pls. 26–27.

————. 1977a. "Fouilles et travaux en Égypte et au Soudan." *Orientalia* 42: pl. 12.

————. 1977b. "Les textes de la pyramide de Pépi Ier (Saqqara): Reconstitution de la paroi est de l'antichambre." *Comptes rendus de l'Académie des Inscriptions et Belles-Lettres*, 269–88.

————, ed. 2001. *Les textes de la pyramide de Pépy Ier*. 2 vols. Mémoires de l'Institut Français d'Archéologie Orientale 118. Cairo: Institut Français d'Archéologie Orientale.

Leclant, Jean, and Cathérine Berger. 1997. "Les textes de la pyramide de Téti, état des travaux." Pages 271–77 in *Études sur l'Ancien Empire et la nécropole de Saqqâra dédiées à Jean-Philippe Lauer*. Edited by Cathérine Berger and Bernard Mathieu. Orientalia Monspeliensia 9/1–2. Montpellier: Université Paul Valéry, 1997.

Mathieu, Bernard. 2005. "Recherches sur les textes de la pyramide de la reine Ânkhesenpépy II, I: Le registre supérieure de la paroi est de la chambre funéraire (AII/F/E sup)." *Bulletin de l'Institut Français d'Archéologie Orientale* 105, 129–38.

————, Élise Bène, and Alain Spahr. 2008. "Recherches sur les textes de la pyramide de la reine Ânkhesenpépy II, 2: le registre inférieur de la paroi est de la chambre funéraire (AII/F/E inf)." *Bulletin de l'Institut Français d'Archéologie Orientale* 108, 281–91.

Piankoff, Alexandre. 1968. *The Pyramid of Unas*. Bollingen Series 40: Egyptian Religious Texts and Representations 5. Princeton: Princeton University Press.

Sethe, Kurt. 1908–1922. *Die altägyptische Pyramidentexte*. 4 vols. Leipzig: Hinrichs.

B. TRANSLATIONS

Allen, James P. 2005. *The Ancient Egyptian Pyramid Texts*. Writings from the Ancient World 23. Atlanta: Society of Biblical Literature

Faulkner, Raymond O. 1969. *The Ancient Egyptian Pyramid Texts, Translated into English*. 2 vols. Oxford: Oxford University Press.

Mercer, Samuel A. B. 1952. *The Pyramid Texts in Translation and Commentary*. 4 vols. New York: Longmans, Green.

Piankoff, Alexandre. 1968. *The Pyramid of Unas*. Bollingen Series 40: Egyptian Religious Texts and Representations 5. Princeton: Princeton University Press.

Sethe, Kurt. 1962. *Übersetzung und Kommentar zu den altägyptischen Pyramidentexten*. 2nd ed. 6 vols. Hamburg: Augustin.

C. OTHER WORKS

Allen, James P. 1976. "The Funerary Texts of King Wahkare Akhtoy on a Middle Kingdom Coffin." Pages 1–29 in *Studies in Honor of George R. Hughes*. Edited by Janet H. Johnson and Edward F. Wente. Studies in Ancient Oriental Civilization 39. Chicago: University of Chicago Press.

————. 1986. "The Pyramid Texts of Queens *Jpwt* and *Wḏbt-n.(j)*." *Journal of the American Research Center in Egypt* 23:1–25.

————. 1989. "The Cosmology of the Pyramid Texts." Pages 1–28 in *Religion and Philosophy in Ancient Egypt*. Edited by by William Kelly Simpson. Yale Egyptological Studies 3. New Haven: Yale Egyptological Seminar.

————. 1994. "Reading a Pyramid." Pages 5–28 in vol. 1 of *Hommages à Jean Leclant*. Edited by Cathérine Berger et al. 4 vols. Bibliotheque d'Étude 106. Cairo: Institut Français d'Archéologie Orientale.

————. 2006. *The Egyptian Coffin Texts* VIII: *Middle Kingdom Copies of Pyramid Texts*. Oriental Institute Publications 132. Chicago: University of Chicago Press.

Allen, Thomas G. 1950. *Occurrences of Pyramid Texts with Cross Indexes of These and Other Egyptian Mortuary Texts*. Studies in Ancient Oriental Civilization 27. Chicago: University of Chicago Press.

Altenmüller, Hartwig. 1972. *Die Texte zum Begräbnisritual in den Pyramiden des Alten Reiches*. Ägyptologische Abhandlungen 27. Wiesbaden: Harrassowitz.

Assmann, Jan. 1994. "Spruch 23 der Pyramidentexte und die Ächtung der Feinde Pharaos." Pages 45–59 in vol. 1 of *Hommages à Jean Leclant*. Edited by Cathérine Berger et al. 4 vols. Bibliotheque d'Étude 106. Cairo: Institut Français d'Archéologie Orientale.

Barta, Winfried. 1975. "Zu den Schilfbündelsprüchen der Pyramidentexte." *Studien zur altägyptischen Kultur* 2:39–48.

————. 1981. *Die Bedeutung der Pyramidentexte für den verstorbenen König*. Münchner Ägyptologische Studien 39. Munich: Deutscher Kunstverlag.

Buck, Adriaan de. 1935–1961. *The Egyptian Coffin Texts*. 7 vols. Oriental Institute Publications 34, 49, 64, 67, 73, 81, 87. Chicago: University of Chicago Press.

Eyre, Christopher. 2002. *The Cannibal Hymn, a Cultural and Literary Study*. Liverpool: Liverpool University Press.

Faulkner, Raymond O. 1973–1980. *The Ancient Egyptian Coffin Texts*. 3 vols. Warminster: Aris & Phillips.

Firchow, Otto. 1953. *Grundzüge der Stilistik in den altägyptischen Pyramidentexten*. Untersuchungen zur altägyptischen Stilistik 2. Veröffentlichungen des Instituts für Orientforschung 21. Berlin: Akademie-Verlag.

Garnot, Jean Sainte Fare. 1954. *L'hommage aux dieux sous l'Ancien Empire égyptien, d'après les Textes des Pyramides*. Paris: Presses Universitaires.

Gunn, Battiscombe. 1927. "'Finger-Numbering' in the Pyramid Texts." *Zeitschrift für ägyptische Sprache and Altertumskunde* 57:71–72.

Hayes, William C. 1937. *The Texts in the Mastabeh of Se'n-wosret-ᶜankh at Lisht*. Publications of the Metropolitan Museum of Art Egyptian Expedition 12. New York: Metropolitan Museum of Art.

Heerma van Voss. Mathieu. 1994. Pyramidentexte Spruch 659 = P/F/E 34-38." Pages 217–20 in vol. 1 of *Hommages à Jean Leclant*. Edited by Cathérine Berger et al. 4 vols. Bibliotheque d'Étude 106. Cairo: Institut Français d'Archéologie Orientale.

Krauss, Rolf. 1997. *Astronomische Konzepte und Jenseitsvorstellungen in den Pyramidentexten*. Ägyptologische Abhandlungen 59. Wiesbaden: Harrassowitz.

Mathieu, Bernard. 1996. Modifications de texte dans la pyramide d'Ounas, *Bulletin de l'Institut Français d'Archéologie Orientale* 96: 289–311.

————. 1997. "La signification du serdab dans la pyramide d'Ounas." Pages 289–304 in *Études sur l'Ancien Empire et la nécropole de Saqqâra dédiées à Jean-Philippe Lauer*. Edited by Cathérine Berger and B. Mathieu. Orientalia Monspeliensia 9. Montpelier: Université Paul Valéry.

Osing, Jürgen. 1986. "Zur Disposition der Pyramidentexte des Unas." *Mitteilungen des Deutschen Archäologischen Instituts, Kairo* 42:131–44.

————. 1994. "Zu Spruch 534 der Pyramidentexte." Pages 279–84 in vol. 1 of *Hommages à Jean Leclant*. Edited by Cathérine Berger et al.

4 vols. Bibliotheque d'Étude 106. Cairo: Institut Français d'Archéologie Orientale.

Otto, Eberhard. 1960. *Das ägyptische Mundöffnungsritual*. 2 vols. Ägyptologische Abhandlungen 3. Wiesbaden: Harrassowitz.

Pierre, Isabelle. "La gravure des textes dans la pyramide de Pépi Ier: Les différentes étapes." Pages 229–314 in vol. 1 of *Hommages à Jean Leclant*. Edited by Cathérine Berger et al. 4 vols. Bibliotheque d'Étude 106. Cairo: Institut Français d'Archéologie Orientale.

Romion, Jennifer. 2013. "Les vêtements dans l'univers funéraire de l'Égypte pharaonique: recherches lexicographique et iconographique d'après les Textes des Pyramides," 3 vols. PhD dissertation, Université Montpellier III — Paul Valéry.

Schott, Siegfried. 1926. "Untersuchung zur Schriftgeschichte der Pyramidentexte." Dissertation, Heidelberg University.

————. 1945. *Mythe und Mythenbildung im Alten Aegypten*. Untersuchungen zur Geschichte und Altertumskunde Ägyptens 15. Leipzig: Hinrichs.

Speelers, Louis. 1934a. *Comment faut-il lire les textes des pyramides égyptiennes?* Brussels: Vanderpoorten.

————. 1934b. *Traduction, index et vocabulaire des Textes des Pyramides égyptiennes*. 2nd ed. Brussels: Vanderpoorten.

Spiegel, Joachim. 1953. "Die religionsgeschichtliche Stellung der Pyramidentexte." *Orientalia* 22:129–57.

————. 1971. *Das Auferstehungsritual der Unas-Pyramide: Beschreibung und erläuterte Übersetzung*. Ägyptologische Abhandlungen 23. Wiesbaden: Harrassowitz.

Westendorf, Wolfhart. 2004. "Drei Gräber einer dreigeteilten Gottheit im Amduat." *Göttinger Miszellen* 200:97–104.

Index of Spells

The following index lists all occurrences of Pyramid Texts spells in the pages of this book. **Bold** numbers refer to pages on which a spell is translated. Missing PT numbers are parts of other spells (see Allen 2013: I, 1–35).

PT Numbers

PT	page
1–2	**70**
3–7	**71**
8–9	**104**, **212**, **238**, **304**
10	**212**
11	**247**
12A–22	**248–49**
23	**21**, 31, 74, 115, 117, 216, 257, 312
24	115, 216, 217, 257
25	**21**, 25, 31, 74, 75, 115, 116, 117, 216, 217, 257, 258, 312
26–30	115, 216, **252**, 257, 258
31	216, **252**, 257, 258
32	**21**, 22, 25, 31, 74, 75, 115, 116, 117, 216, 217, 257, 258, 261, 312, 318
33	115, 216, **257**, 258, 261
34	**21**, 74, 115, 118, 216, 257, 312
35–42	**22**, 74, 115, 216, 257–58, 312
43	**22**, 74, 115, 258, 312
44–45	**23**, 74, 116, 216, 258, 312
46	**23**, 74, 116, 216, 258, **312**
47–57	**23–24**, 74, 116, 216, 258, 312
58–59	117, 250, **308**
60	117, **250**
61–62	117, 250, **309**
63	117, **250**
64–71B	117, 250, **309**
71C	117, **250**
71D	117, 250, **310**
72–76	**24**, 74, 115, 216, 258, 312
77	**24**, 74, 115, **147**, 216, 258, 312
78	**24**, 74, 115, 216, 258, 312
79	**24**, 74, 115, 216, **258**, 312
80	115, 216, **258**, 312

PT	page
81	**25**, 75, 114, 217, 258, 312
82–96	**25–26**, 75, 116, 258, 312
97–105C	**251**
106	117, **252**
107	117, **252**, **310**
108–71	**26–30**, 75, 116, 119, 217, 258, 313
172	76, 255
173	**76**, 119, **255**, 308
174	119, **255–57**, 308
199	**31**, 116, 217, 261
200	**31**
201–203	**269**
204–205	**32**
206	**96**, 202, 220, 268
207	**33**
208	**79**, 220, 268
209	**33**
210–11	**33**, 78, 220, 268
212	**33**, 78, 148, 220, 268
213–22	**34–32**, 80, 119, 217, 261, 313
223	**30**, 75, 116, 259, 313
224	**31**, **75**, 117, 217, 259, 313
225	117, **259**, 313
226	**19**
227	**19**, 151, 223, 282
228–32	**19–20**
233	**20**, 150, 223, 282, 321
234–39	**20**
240	**20**, 92, 151, 223, 282, 321
241–43	**20**
244	**32**, 116, 217, 261
245–46	**44**, 80, 119, 217, 261, 313
247–52	**45–46**
253–59	**46–49**, 83
260	**50**
261	**50**, 154
262	**51**, **81**, 142, **245**
263	**51**
264	**82**, **125**
265	**130**
266	**170**
267	**52**, 88, 140, 213, 261
268	**52**, 88, 114, 213, 241, 305
269	**53**, 178, 227
270	**53**, 88, 135, 221, 275
271	**53**, 88, 192, 277
272	**54**, 83, 241
273–74	**54**, 95
275–76	**56**
277	**56**, 91, 321
278–79	**56**
280	**56**, 92, 150, 223, 321
281–82	**56**, 91, 282
283	**57**, 91, 321
284	**57**, 150, 223, 282, 321
285–86	**57**, 91, 150, 223, 282, 321
287	**57**, 91, 92, 150, 223, 282, 321
288–89	**57**, 91
290–92	**57**, 91, 282, 321
292	**57**, 92, 150, 223
293	**58**, 92, 150
294	**58**
295–96	**58**, 92, 282, 321
297	**58**, 282
298	**58**, 282, 321
299	**58**, 92, 282
300	**59**
301	**59**, 88, 222, 279
302	**60**, 97, 153, 218, 262
303–304	**60**, 98, 153, 223, 285
305	**61**, 155, 223, 285, 322
306	**61**, 232, 293
307	**62**, 184
308	**62**, 98, 155, 223, 285, 322

PT	page
309	**62**, 98, 140, 141, 213, 261
310	**62**, 98, 137, 221, 289
311	**63**, 193, 293
312–17	**63–64**
318	**64**, 92–93
319–20	**64–65**
321	**65**, 201, 241, 305
322	**71**, 159, 224, 290, **323**
323	**71**, 160, 225
324	**71**, 155, 322
325	**72**, 200
326	**72**, 247
327	**73**, 114, 213, 247
328	**73**, 142, 221
329	**73**
330–31	**73**, 247, 304
332	**73**, 214, 243
333	**73**, 160, 278
334	**73**
335	**74**, 111, 238, 292
336	**74**, 111, 239
337	**74**, 128
338–46	**78–79**, 220, 268
347	**79**, 268
348–49	**79**, 201–202, 220, 268
350–51	**79**, 202, 220
352	**268**
353	**79**, **202**, 220, 268
354	**79**
355	**76**, 124, 219, 267
356	**76**, 114, 122, 219, 243, 306
357	**77**, 122, 172, 219, 264, 306
358	**78**, 264
359	**80**, 184, 228, 292
360–61	**81**, 271
362	**81**
363	**81**, 128, 222, 281
364	**83**, 115, 222, 280
365	**84**, 105, 212, 243
366	**84**, 105, 212, 239
367–68	**85**, 107, 212, 243, 305
369	**86**, 106, 218, 243
370	**86**, 106, 212, 239
371	**86**, 106, 212, 239, 306
372	**87**, 106, 212, 306
373	**87**, 213, 243
374	**87**, 120, 218
375–76	**91**, 203
378–83	**92–93**
384	**93**, 150
385–99	**93–95**
400	**95**, 220, 268
401	**95**, **202**, 220, 268
402–404	**95–96**, 202, 220, 268
405	**96**, 202, 268
406	**96**, 222, 268, 281
407	**97**, 125, 135, 219, 264
408	**97**, **148**, 149
409–10	**97**
412	**90**, 114, 213, 242, 306, 318
413	**91**
414	**88**, 116, 215, 253, 267
415–16	**89**, 147
417	**89**
418	**89**, 222, 269, 279
419–20	**89–90**, 222, 278
421	**90**, 139, 222, 279
422	**105**, 212, 243
423	**106**, 239, 306
424	**106**, 213, 238, 306
425	**106**, 114, 214, 243, 306
426–27	**107–108**, 214, 243, 306
428	**108**, **112**, 213, 214, 243, 306
429–33	**108**, 214, 243, 306
434	**108**, 214, 238, 243, 306
435	**108**, **248**
436	**109**, 217, 238
437	**109**, 214, 238
438	**110**, 239

PT	page
439	98, **111**, 203, 214, **268**
440	98, **111**, 214, 239
441	**111**, 214, 239
442	**111**, 213, 239
443–44	**112**, 214, 243, 306
445	**112**
446	**112**, 213, 243, 305
447	**112**, **213**, 243, 305
448	**113**, **214**, 243, 305
449	**113**, 213, 242
450–51	**113**, 214, 243, 305
452–53	**114**, 195, 214, 243, 306
454–55	**114–15**, 214, 243, 306
456	88, **123**, 222, 264, 278
457	**123**, 274
458	**123**, 233, 246
459	**124**, 219, 267
460	**124**, 219, 279
461	**124**, 222, 277
463–64	**127**, 220, 271
465	88, **128**, 221, 277
466	88, **128**, 222, 280
467	88, **128**, 221, 274
468	**129**, 221, 274, 306, 318, 320
469	**130**, 223, 282
470	**131**, 221, 277
471	88, **131**, 223, 277
472	88, **132**, 221, 275
473	**132**, 221, 274
474	**133**, 201, 221, 274, 305
475	**134**, 221, 274
476	**134**, 221, 274, 305
477	**134**, 221, 274
478	135, 221, **275**
479	138, 221, **275**
480	98, 135, **276**
481	88, 135, 221
482	**135**, 221, 274
483	**136**, 221, 274
484–85	**137**, 221
486	**139**, 291
487	**139**, 221, 274
488	88, **139**, 221, 278
489–92	**147–48**
493	**148**, 223, 281, **320**
494–97	**149–50**
498	**150**, 223
499–500	**150**, 223, 282
501A–D	**150–51**
502A	**151**, 282
502B	**150**, 151, 223, 282
502C–D	**151**, 223, 282
502E	**151**, 223
502F	**151**
502G	**152**, 223, 282
502H–I	**152**, 223, 282, 321
502J–K	**152**, 223, 282
502L	**152**, 282
502M–Q	**152**
503	**160**, 224, 290, 322
504	**161**, 225, 290, 323
505	**161**, 225, 278
506	**162**, 225, 292
507	**162**, 226, 291
508	**145**, 163, 233, 278
509	**163**, 224
510	**157**, 227
511	**158**, 224, 290, 322
512–13	**159–60**, 228, 291–92
514	**160**
515–19	**163–65**, 227, 291
520	**166**, 227
521–22	**167**, **226–27**, 291
523	**167**, **226**, 291
524	**167**
525–26	**168**, **226**, 291
527–29	**168–69**, 226, 291
530	**169**, 226, 278, 291
531	**169**, 226, 291
532	**169**, 224, 292
533–34	**170–71**
535	**107**, 108, 172, 228, 292
536	**172**

PT	page
537	**120**, 173, 218, 261
538–39	**173**
540	**175**, 323
541–52	**175–77**
553	**190**, 292
554	**191**, 230, 295
555	**191**, 232, 291
556	**191**, 292
557	**192**
558–60	192, **228**, 290
561A	**192**
561B	**192**, 230
561C	**193**, 295
562	**177**, 203, 296
563	**177**, 225, 291
564	**178**, 296
565	**178**, 227, 278, 291
566–68	**179**, 293
569	**179**, 200, **230**, 294
570	**180**, 200, 231, 294
571	**182**, 200, 296
572	**183**, 231
573	**183**, 227, 292
574–78	**184–87**
579	**188**, 295
580	**188**
581	**188**, 230, 295
582	**189**, 296
583	**189**, 232
584	200
585	98, 153, 200, 216, 239, **304**
586A–B	98, 153, 200, **305**
587	201, 204, 220
588	**213**, 305
589	**214**, 243, 305
590	**214**, 243, 305
591	**214**, 269
592	115, **215**, 261, 311
593	120, **218**, 264, 306, 320
594	126, **219**, **264**
595–96	**125**, 219, 267
597	**219**, 267
598	**217**, 252, 306
599	202, 219, **266**
600	219, **265**
601	202, 219, 265
602	**220**, 267
603	**126**, 220, 246
604	126, 220, **265**
605	**222**, 269
606	156, **224**, 292
607–608	**226–27**, 291
609	**227**, 290
610	**229**, 293
611–12	**198**, 230, 293
613	**196**, 230, 296
614	194, **230**
615–16	**232**
617	232, **293**
618–19	**232**
620	**239**
621	**240**
622	116, **243**
623	**243**
624	98, 201, 213, **241**, 304
625A	98, 114, 213, 241, **322**
625B	**241**
626	153, 212, **241**, 304
627A	153, 212, **241**
627B	97, 153, **242**
628–30	116, **246–47**
632–33	**247**
634A	117, 217, **253**
634B	116, **253**
634C	**253**
634D	116, 216, **254**
635	116, 216, **249**, 254
636	**251**, 254
637–41	**254–55**
642–49	**259–60**
650	217, **260**
651	250, **308**
652	250, **308**, 309

PT	page
653A–C	250, **308**
654	**239**
655A	153, **239**, 304
655B–C	153, **239**
658A	117, 233, **240**
658B	233, **240**
659	126, 233, **264**
660	117, **267**
661	153, 220, **268**
662A–B	**268–69**
663	**243**
664A–E	**247**
665A	120, 155, 216, 261, **319**
665B	120, 155, 213, 261, 306, **313**
665C	109, 120, 155, 218, 261, **314**, 318
665D	109, 120, 218, 261, **314**
666	120, 218, 261, **315**
667A	120, 218, 261, 306, **317**
667B	120, 218, 261, **317**
668	97, **261**
669	153, **262**
670	116, 216, **263**
671–72	**122**, 264
673	126, 220, **271**
674	**127**, 220, 271, 318
675	126, 220, **271**, 318
676	**272**, 318
678	274
679	**274**, 286
680	**274**
681–83	**283–84**
684	203, 224, **284**
685–87	**285–86**
688	98, 154, 204, 223, **286**, 305
689	153, 223, **287**
690	121, 222, **287**, 318, 319
691A	289, **322–23**
691D	98, **289**
691E	**289**
692A	**203**, 289
692B–D	**290**
693	**119**, 222, 279
694A	**197**, 228, 279
694B	**279**
695A–B	**279**
696A–B	**154**, 279
697	195, 228, **291**
698A–C	**195**, 293
698D	207, **293**
699–700	**293–94**
701A	120, 230, **294**
701B	**195**, 230, 294
702–703	194, 203, **296**
★704–707	**141–43**
★708	**143**, 278
★709	**122**
★710	**294**
★711	**280**
★712	**87**, 120, 218
★713	**222**, 280, 305
★714	120, 222, 280, **318**
★715	**88**
★716	109, **245**
★717	**117**
★718	117, **310**
★719–29	**118–21**
★730	**121**, 292
★731–33	**121–22**
★734–35	**126**
★736	**140**, 221
★737	**140**
★738–50	**144–47**
★751–56	**153–55**
★757	**155**, 233
★758–59	**156**
★760	**157**, 193
★761–64	**193**
★765	**194**, 230, 295
★766	**194**
★767	**197**, 292
★768	**199**

PT	page
*769	**199**, 230, 295
*770	**199**
*771–73	**201**
*774–75	**325**
*776	282, **321**
*777	**282**, **321**
*778	281, **320**
*779	222, **281**
*780	**248**
*781–87	249, **306–307**
*788	**249**, **308**
*789	**249**
*790	**280**
*793	**282**
*794	**290**
*795	**292**
*796–99	**294–95**
*800	**305**
*801	**306**
*802	**308**
*803	**308**
*804	**309**
*805	**311**
*806	**320**

UNNUMBERED SPELLS

Columns	page
P B/Swh 1–2	**108**
P B/Swh 7	**108**
P B/Ne iv 50–57	**117**
P B/Nw v 1–6	**119**
P B/Nw v 71–73	**119**
P B/Nw v 94–100	**119**
P P/S 1–2	**126**
P A/S 72	**146**
P SP/N 4–20	**146**
P APs/W 95–99	**200**
P APs/W 100–106	**200**
P APn/W 90–98	**201**
P APs/E 43–51	**202**
P APs/E 85–87	**202**
P APn/E 63–64	**204**
M fr. Or F 1–3	**216**
M fr. Or. K 3	**217**
N B/Ne B i 63–64	**249**
N pl. 15 fr. 18 1–3	**277**
N pl. 15 fr. 1 1–2	**278**
N pl. 15 fr. 4/G/E 3–4	**278**
N pl. 15 fr. 3/fig. 12c 4–5	**278**
N pl. 15 fr. 3 6–9	**278**
N pl. 15 fr. 3 9–10	**278**
NV/W 74–80	**296**
Jp B/S A 1–4 (fr. 22)	**325**
Jp B/S A 23–24 (fr. 1: 1–2)	**325**
Wd B/W 30–38 (Ou 177–84+276)	**326**
Wd B/Se y–11 (Ou 204–14)	**326**